

# **WORLD COUNCIL OF CHURCHES**

**Central Committee**

**Minutes of the Fifty-Fourth Meeting**

**Geneva, Switzerland**

**15 – 22 February 2005**





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**World Council of Churches**

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<http://www.wcc-coe.org>

**ISBN 2-8254-1465-4**

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## 1. OPENING ACTIONS

### 1.1 Worship

The Opening Worship Service took place in the Chapel of the Ecumenical Centre. The preacher was Dr Bernice Powell Jackson, United Church of Christ, who preached on Matthew 15: 21-28.

### 1.2 In Memoriam

During the opening worship there was an act of commemoration of a number of persons close to the life of the World Council of Churches and the ecumenical movement who had died since the last meeting of the Central Committee. Their names were read, a prayer of thanksgiving offered and the hymn 'For all the saints who from their labours rest' sung.

**Metropolitan Anthony of Sourozh**, (André Borisovich Bloom), head of the Russian Orthodox Patriarchal Church in Great Britain and Ireland, priest and doctor, died on 4 August 2003 aged 89. Widely regarded as the best-known Orthodox leader in Western Europe, Metropolitan Anthony came to England in 1949. The heart of his life's work was building up the Russian Orthodox diocese in Britain. Wishing to support the beleaguered clergy in the Soviet Union, he chose the controversial path of loyalty to the just re-established Moscow patriarchate, while being personally deeply critical of communism. Metropolitan Anthony was a member of the WCC central committee from 1968 to 1975.

**Rev. Canon Dr John Aves**, honorary canon of Norwich cathedral, UK, died on 25 January 2004, of a heart attack in Bethlehem where he was serving as a WCC ecumenical accompanier. Aves was 52. His work with Israeli peace groups and in the Deheisha refugee camp signalled his commitment to non-violent action, while the stories he wrote as an EA showed his compassion, comprehension and deep understanding of each person he met. Alison Elliot, WCC Commission of the Churches on International Affairs (CCIA) member from Scotland, represented the Council at the 6 February funeral in Norwich.



**Dr Inga-Brita Castrén**, the former general secretary of the Finnish ecumenical council, died on 31 December 2003 at the age of 84. Castrén worked with the WSCF and the YWCA in the 1960s, and joined the WCC in 1969 as executive secretary for mission education, returning to Finland in 1973.

**Dean Olle Engström**, Swedish church leader and ecumenist died on 26 December 2003 at the age of 83. A member of both the central and executive committees of the WCC, Engström contributed to the creation of Sweden's national Christian council and from 1962 to 1985 was the principal of the Mission Covenant Church's theological seminary.

**Rev. Jan Milic Lochman**, a minister of the Evangelical Church of the Czech Brethren and distinguished professor of religion and systematic theology in Prague, New York and Basel, died on 21 January 2004 at the age of 81. From 1968 to 1975, Lochman was a member of the WCC central and executive committees, and served on its Faith and Order Commission from 1975 to 1991; from 1970 to 1982, he chaired the World Alliance of Reformed Churches' theology department.

**Dr Theo Tschuy**, a Methodist pastor from Zürich, died on 8 December 2003 at the age of 78. After serving from 1961 to 1971 as Latin America secretary of the WCC, he worked as associate general secretary of SODEPAX, the joint committee for society, development and peace of both the WCC and the Roman Catholic Church. From its termination in 1980 until his retirement, he was responsible for the Churches' Human Rights Programme for the Implementation of the Helsinki Final Act.

**Archbishop Edward "Ted" Scott**, retired 10<sup>th</sup> primate of the Anglican Church of Canada, died on 21 June 2004 in a car accident near Toronto. Called the "red primate" by his critics, Scott was well known for his stand on social justice issues. In 1975 at Nairobi, the "people's archbishop" assumed the tasks of moderator of the WCC Central Committee between its fifth and sixth assemblies, 1975-1983.

**Christian Frederick Beyers Naudé**, former moderator of the Dutch Reformed Church of Transvaal, general secretary of the South African Council of Churches in the mid-1980s and staunch campaigner for justice in South Africa, passed away on 7 September 2004 at age 89. Paying tribute to the man who played a key role in the ecumenical movement's struggle against apartheid, WCC general secretary Samuel Kobia characterized Naudé as "one of the true Christian prophets of our time".

**H.B. Pope Petros VII**, Greek Orthodox Patriarch of Alexandria and All Africa, was killed on 11 September 2004 in a helicopter crash over the Aegean Sea; 17 other members of the Patriarchate perished with him in the accident. WCC acting general secretary Georges Lemopoulos lamented the loss of "a tireless witness of the gospel...and a builder of the ecumenical movement in the Middle East, in Africa and in the world".

**Mrs Rosebelle Thu Lay Paw**, of the Myanmar Baptist Convention and a member of the WCC Central Committee since the WCC Assembly in Harare in 1998, died in March 2004. As the director of the women's department of the Myanmar Baptist Convention she was an active participant in the ecumenical movement in Myanmar through the Myanmar Council of Churches. Rosebelle provided outstanding contributions to develop the leadership of women in the church and in the ecumenical movement in her country.

**Dr Wolfgang Ullmann**, of the Evangelical Church in Germany and a member of the F&O commission from 1983 to 1991, died on 30 July at the age of 74. He taught church and legal history at the Protestant seminary in East Berlin during the time of the Cold War. In the mid-1980s he became active in opposition groups in East Germany and was active in the European Ecumenical Assembly of 1989 that drew up unprecedented demands for political change in the GDR. After the peaceful revolution in 1989 he was one of the co-founders of the Demokratie Jetzt (Democracy Now) political group, serving as a government minister in the transitional government.

**Mrs. Ruby Gayle**, a former secretary of the Jamaica Council of Churches, passed away after a short illness in October 2004. She is best known for her service to the committees of the WCC and the World Day of Prayer sponsored by Church Women United, as well as for her dedication to the vision of unity for the churches in the Caribbean region.

**Mr Chirapurath I. Itty**, a member of the Orthodox Church in India, passed away on 17 January 2004 at the age of 78. He was one of the outstanding leaders from Asia in the ecumenical movement. In 1950 he joined the Student Christian Movement of India as a regional secretary, and in 1959 he joined the youth department of the World Council of Churches. Among his important contributions to the ecumenical movement then was the organization of the Pan African Youth Assembly. Having come through the Student Christian Movement background, he was committed to the ecumenical movement's agenda for social justice and change. As a result, he soon rose to become the director of the newly formed Commission on the Churches' Participation in Development (CCPD). After the fourth assembly of the World Council of Churches emphasized the role of development in the lives of the people recently freed from the yoke of colonialism, it was left to the able leadership of Itty to give shape to the WCC's approach to development. It was he who first pioneered the concept of development for people and people's participation in decision making. In 1979, C.I. Itty left the WCC to join UN-ESCAP (Economic & Social Commission for Asia and Pacific). His task was to organize training programmes for youth on development.

**Rev. Dr J Robert Nelson**, a Methodist theologian, died on 6 July 2004 at the age of 84. He went to the Evanston assembly in 1954 as secretary of the Faith and Order Commission, and worked in Geneva until 1959. After returning to the USA he became a professor at the Boston University School of Theology from 1965 to 1985 and served as dean from 1972 to 1974. In the 1970s, Nelson became involved in the new field of bioethics, relating theological understanding to the science of genetics and medical technology. He also administered the World Council of Churches conference on "Faith, Science and the Future" at the Massachusetts Institute of Technology in 1979.



**Rev. Dr Canaan Sodino Banana**, a Methodist minister and first president of Zimbabwe, died on 10 November 2003 at the age of 67. Dr Banana was an early proponent of political ministry, challenging the mainstream churches to take a stance against the unjust colonial misrule in Rhodesia. He was one of the most vocal people against the South African apartheid system and a strong supporter of the WCC's Programme to Combat Racism. He retired from government in 1987 and became a teacher at the United Theological College in Harare and at the University of Zimbabwe where he was professor of religious studies and philosophy.

**Rev. Vavae Toma**, Congregational Church of Samoa, died in May 2004. As the first general secretary of the Pacific Conference of Churches he has contributed to the growth of the ecumenical movement in the region. He was able to bring people of different cultures to build the community of faith in the Pacific. His contributions are evident in the formation of the National Council of Churches and other local ecumenical initiatives.

**Rev. Rein Jan van der Veen**, Uniting Protestant Church in the Netherlands, a former member of the Programme to Combat Racism commission died in May 2004, at the age of 83. In 1969 he became general secretary of the Dutch Missionary Council and played an important role in making PCR known and understood in the Dutch churches. He created the Dutch support group for the PCR (Betaald Antwoord), which collected considerable sums of money for the WCC's Special Fund.

**Mrs Frances Maeda** died on 26 July 2004, aged 91. For 30 years (1947- 1977) she worked for the WCC at its New York office in a variety of positions, including 20 years as secretary for programmes.

**Rev. Dr Hans-Otto Hahn**, a minister in the Evangelical Church of Hessen and Nassau and former director of Bread for the World, died on 3 November 2003 at the age of 67. During his time as vice-president of the Diakonische Werk he was also responsible for the programme Churches helping Churches, the scholarship programme Hope for Eastern Europe and the emergency help. Hahn has been one

of the founding members of the worldwide ecumenical network Action by Churches Together.

**Rev. Charles W. Arbuthnot**, a Presbyterian minister, died on 8 August 2004 at the age of 90. In 1948, in addition to his work coordinating the Presbyterian Fraternal Workers in Europe, he was named to represent the Presbyterian Church USA at the newly founded World Council of Churches. Through his WCC connection, he played an important role in the forming of the 1949 Geneva Convention on the treatment of prisoners of war and became an active advocate for ecumenical causes.

**Rev. Francis House**, a priest in the Church of England, died on 1 September 2004, aged 96. After the Second World War and relief work in Greece, he became the first secretary of the WCC youth department, and then director of religious broadcasting of the BBC from 1947-1955. He returned the same year to Geneva as the WCC's associate general secretary for ecumenical action. He was a strong and faithful supporter of the Ecumenical Institute in Bossey.

**Mrs Tomoko Faerber-Evdokimov** died on 21 January 2005 in Geneva at the age of 75. She was a member of the Orthodox Church (Ecumenical Patriarchate). From 1972 to 1980 she was head of the WCC language service, and was actively involved in the life of the ecumenical movement through her service in the CIMADE refugee work in Paris, her involvement in the Ecumenical Institute in Bossey, and her contribution to many events of CEC, the YWCA and other ecumenical bodies.

**Ms Catherine Alt**, a member of the WCC staff working in the area of visual arts, died on 2 January 2005 at the age of 47. She had served on the Council's communication team since June 1986, with particular responsibility for photo archives and providing graphic resources by such means as Photo Oikoumene. During 2002, Catherine Alt was instrumental in the process of consultation and creative artistry resulting in the redesign of the WCC logo.

### 1.3 Call to Order and Welcome

The Central Committee met in **decision session**.

**The Moderator, His Holiness Aram I**, called to order the fifty-fourth meeting of the Central Committee of the World Council of Churches at 0930 hrs on Tuesday 15 February 2005.

In welcoming the Central Committee members, he highlighted two major items on the agenda for the meeting: preparations for the Ninth Assembly and the introduction of decision-making by consensus. He stressed that this was not merely a change in procedures, but provided an opportunity to create a new ethos to deepen fellowship.

He wished all participants an enjoyable stay in ‘white’ [i.e. snowy] Geneva.

### 1.4 Approval of Membership of the Central Committee

**The General Secretary** stated that the Executive Committee, at its meetings 17-20 February and 24-27 August 2004 had been informed of several resignations from the Central Committee and of the death of one member. The Executive Committee recommended the following replacements:

Priest Andrei Eliseev of the Russian Orthodox Church to replace Mr Georgy Roschin;

Rev. Lydia Veliko of the United Church of Christ to replace Rev. Dr Bernice Powell Jackson;

Rev. Oscar Bolioli of the Evangelical Methodist Church in Uruguay to replace Ms Laura Saavedra;

Dr Anna May Say Pa of the Myanmar Baptist Convention to replace Ms Rosebelle Thu Lay Paw (decd).

The Central Committee **approved** these replacements.



## 1.5 Roll Call and Seating of Substitutes

At the invitation of the Moderator, the General Secretary called the roll of the Officers, Presidents and Members of the Central Committee. Apologies for absence had been received from several members.

The following substitutes were **agreed** and seated as voting members for the whole meeting:

Rev. Lars Åbom for Mr Rasmus Hylleberg, Baptist Union of Denmark

Mr Dan Apostu for His Eminence Krystof, Orthodox Church of the Czech Lands and Slovakia

Rev. Mirian Bush for Rev. Wesley Granberg-Michaelson, Reformed Church in America

Mr John Doom, for Rev. Ilaita Sevati Tuwere, The Maòhi Protestant Church

Rt Rev. Dr David Githii for Rt Rev. Dr Jesse M. Kamau, Presbyterian Church of East Africa

Very Rev. Archimandrite Benedict Ioannou for H.E. Metropolitan Athanasios Papas of Heliopolis and Theira, Ecumenical Patriarchate

H.G. Abba Melketsedek for Fr Melake Tabor Teshome Zerihun, Ethiopian Orthodox Tewahedo Church

Mme Marie-Christine Michau for Rev. Marcel Manoël, Reformed Church of France

Mr Yorgo Papadhopuli for H.B. Archbishop Anastasios of Tirana, Durrës and All Albania, Orthodox Autocephalous Church of Albania

Abba Tekestebirhan Wolde Samuel for Abune Estifanos, Ethiopian Orthodox Tewahedo Church

Pastor Gerard S. Valdivia for Pastor Ulises Muñoz Moraga, Pentecostal Church of Chile

Fr Igor Vyzhanov for Fr Andrej Eliseev, Russian Orthodox Church

Dr Robert Welsh for Rev. Dr Richard L. Hamm, Christian Church (Disciples of Christ)

The following substitutes were agreed at later sessions:

Fr Mikhail Megally, Coptic Orthodox Church, substitute for Bishop Serapion, with effect from 17 February 2005.

Rev. Barbara Rudolph, Council of Christian Churches in Germany, substitute for Bishop Dr Rolf Koppe, with effect from 21 February 2005.

Rev. Rothangliani Chhangte, American Baptist Churches in the USA, substitute for Rev. Dr Cheryl Wade, with effect from 21 February 2005.

Rev. Robina Winbush, Presbyterian Church (USA), substitute for Rev. Ashley Seaman, with effect from 22 February 2005.

**The General Secretary** also welcomed advisers, observers and guests, giving a particular welcome to the delegated observers of the Roman Catholic Church, Msgr John Mutiso-Mbinda and Msgr John A Radano.

He also welcomed the stewards: 27 young people from 21 countries.

## **1.6 Agenda and Timetable**

**The General Secretary** presented the agenda and timetable. The overall theme was 'Healing and Reconciliation'. He outlined the particular features of the meeting. A major item was the move towards decision-making by consensus. There would be an introduction to consensus procedures after the opening actions. Policy Reference Committee I would make a recommendation on their introduction towards the end of the meeting for decision by the Central Committee. There would be two plenary sessions on Assembly preparations. In that regard the Programme Committee were examining the Pre-Assembly Evaluation Report and the 'From Harare to Porto Alegre' Report. The Plenary Session 'Ecumenical Conversation on Contemporary Ethical Challenges: Human Sexuality' would be in the nature of a hearing session. There would be one regional plenary, on the Pacific, and an update on progress made since the last meeting on the reconfiguration of the ecumenical movement. There would be a social event at Bossey on the Sunday evening to mark the last meeting of the

present Central Committee. Every morning would begin with worship and there would be Bible study after worship on three mornings.

The Central Committee **adopted** the agenda and timetable.

### **1.7 Minutes of the Previous Meeting**

The Minutes of the previous meeting, 26 August – 2 September 2003 had been previously circulated. No proposals for corrections having been received, the Central Committee approved the Minutes as circulated.

[Note: One major error in the Minutes was noted only after their approval. On p.129, the first two paragraphs after ‘Discussion’ should read:

Rule I (3) (a) 1, as initially proposed by the committee, read as follows:

‘In its life and witness the Church professes faith in the Triune God as revealed in the scriptures and reflected in the Nicene-Constantinopolitan Creed.’]

### **1.8 Sub-Committees of the Central Committee**

**The General Secretary** presented the proposed membership of the sub-committees. Policy Reference Committee II would normally deal with emerging issues. This time it would devote attention to Assembly matters, and would have an Assembly Nominations Sub-Committee.

**Dean Anders Gadegaard** expressed concern at the small size of the Finance Committee and asked if an Orthodox member could be added.

Since the Public Issues Committee would be meeting over lunch, it would be possible for members of that committee to serve also on another committee.



The Central Committee **approved** the membership of the sub-committees (see Appendix II).

## **2. REPORTS OF THE MODERATOR AND GENERAL SECRETARY**

### **2.1 Report of the Moderator**

The Central Committee met in **hearing session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, invited His Holiness Aram I to give his Moderator's Report.

[Note: the full text of the Report of the Moderator appears in *The Ecumenical Review*, vol. 57, no. 2, April 2005]

**The Moderator** took healing as the focus of his reflection. The world was in desperate need of healing and the forthcoming World Mission Conference at Athens in May would have as its theme 'Come, Holy Spirit, Heal and Reconcile: Called in Christ to be Reconciling and Healing Communities'.

In the hope that his report and the ensuing discussion would feed into that conference, he would approach the subject from a mission perspective: healing as the transforming, empowering and reconciling missionary action of the Church.

He began his analysis by speaking of the present-day rediscovery of the Church's ministry of healing, not as a 'specialized ministry', but as integral to the Church's being. Jesus Christ was the great healer of all times, and, in our day, we are seeing a shift from a functional to an ontological concept of healing.

The first aspect of healing was healing as transformation. In this regard he spoke of healing as resulting in affirmation of life, liberation from sin and community building.

The second aspect of healing was healing as empowering. Power was a force that could dominate or liberate. The Church was the bearer of God's healing power. In this regard he saw the Church's task to call the world to move from violent to non-violent power, from self-sufficiency to vulnerability of power. Power was able to transform, and not only individuals and communities, for it was cosmic in its scope.

Finally, in this section, he emphasized how God's power is revealed through powerlessness. Christ the Powerful made himself powerless in order to empower the powerless. The Church is not on the side of power, but of powerlessness, not with the powerful but with the powerless.

The third aspect of healing was healing as reconciling. Here the Moderator referred to reconciliation as a process of healing. God in Christ was the convergence point of reconciliation and reconciliation is a cross-centred process. It implies risk and sacrifice. Healing involved suffering: reconciliation presupposed sacrifice. God's grace and love are revealed through kenosis (self-emptying). Reconciliation, a trust-building and community-oriented process, is a God-given mandate to the Church.

The way towards reconciliation was through confession and forgiveness, Forgiving is not ignoring the past, and acceptance of truth is the sine qua non condition for being forgiven. In this regard he spoke of the Armenian Genocide, ninety years previously, in 1915. Forgiveness must lead to the healing of memories and the generation of justice. Observing that impunity perpetuates injustice, he referred to the Truth and Reconciliation process in South Africa, which warned against 'cheap reconciliation', i.e. reconciliation without justice.

In a final section, the Moderator spoke of the renewed mission of healing. Healing was an ecumenical priority and he gave some pointers to the direction that he felt work should take in the post-Assembly period.



## Discussion

**Rev. Ruth Bottoms** thanked the Moderator for his report, and particularly for linking it to the upcoming World Mission Conference. She felt the report would be useful as a preparatory document for the conference. She was grateful, to, for his analysis of power, and wished to add her own understanding of power as relational. Relational power was the power that arises within a relationship, as opposed to power exercised over and against the other. Referring to consensus decision-making, she added that we were now able to move to consensus because we loved one another. That represents a relational use of power, as contrasted with voting power.

**Rev. Dr Angelique Walker-Smith** was also grateful for the discussion of power and referred to the Decade to Overcome Violence, with its 2004 annual focus being in the United States. She spoke of the centrality of prayer and referred to the prayer meetings in churches at the time of the fall of the Berlin Wall. In our spiritual life we were engaging with the processes of evil.

**Bishop Dr Hilarion Alfeyev** was grateful for the mention of the Armenian Genocide, which was so often passed over in silence. Its reality should be acknowledged by the international community and condemned just as the Holocaust was. Its ninetieth anniversary would give the WCC an opportunity to make a special Statement condemning it out of solidarity with the Armenian people.

**Rev. Dr Héctor Méndez** felt that the report was worthy of wider study, in seminaries and in parishes. He was particularly grateful for the analysis of the use of power for transformation. The wrong use of power resulted in economic oppression and the arms race. We needed to emphasize the use of power for good, for the establishment of justice for all.

**Archbishop John Neill** was grateful for the moving and compelling address. He stressed that faith healing and medical healing should be held closely together. In his own society, some faith healers conducted a commercial operation, selling

their wares.

**Rev. Canon Dr Trond Bakkevig** spoke of the ambivalence of power: power was not a moral entity in itself, but an instrument for good or evil. There was nothing wrong in having power. What was important was the purpose to which it was put. Jesus had used his power to forgive and to heal (Luke 5: 17-20), even in a situation where there was no confession! Jesus was one of many healers in his world. What was our Christian contribution today to healing in the context of inter-faith dialogue?

**Rev. Fr Dr Kondothra George** pointed out that division in the Church is a counter-witness to healing. Behind division there is pain. The WCC should stress repentance for division and its pain, and commitment to unity.

**Bishop Michael Stephen** pointed to the dangers of faith healing being exercised to the exclusion of medical healing, particularly when involving a financial transaction. While syncretism should be avoided, the Church did need to be open to learning from indigenous cultures, particularly in the area of psychosomatic illness.

**Bishop Dr Martin Hein** spoke of the expectations that people had for total health. What were the implications here for conventional medicine? We also needed to work with charismatics in the expectations surrounding healing services.

**Bishop Federico Pagura** added that the report had particular relevance for Latin America. The linkage of health with justice was a valuable new insight. The powerlessness of the Church was a concept that needed to be fed into the Assembly. Regarding genocide, in Argentina they were examining the colonial past and what had been done to indigenous and black people. What was being experienced in Latin America at the present time was a sort of economic genocide in the form of neo-colonialism – a theme to be taken up in Porto Alegre.

**Rev. Dr Fernando Enns** pleaded for a theological foundation for our ethic. Taking up the theme of relational power, he observed that misused power destroys

relationships, while power rightly used can heal relationships. He did not regard conflict as opposed to peace. Healing and reconciliation could be achieved only through conflict. Conflict had to be worked through on the way to peace-building.

**Bishop Godfrey Mhogolo** spoke of the need to express the wounds of the past caused by colonialism that are still hurting. Even the churches were implicated in dehumanizing Africans. Churches in Africa, Asia and Latin America needed to revisit the past and expose what really happened. They would then be able to be communities that were bearers of real healing

**Professor Rev. Dr Nicolae Viorel Mosoiu** spoke of reconciliation as a costly and complicated process.

**Mrs Justice Sophia Adinyira**, presiding, invited the Moderator to respond.

**The Moderator** responded in detail to the many points made and was grateful for the appreciative comments. He concluded by repeating that the world was sick – physically, intellectually, ecologically, politically, etc – and was in need of healing.

**Mrs Justice Adinyira** thanked the Moderator for his report and response.

## **2.2 Report of the General Secretary**

The Central Committee met in **hearing session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited the General Secretary to give his report.

[Note: the full text of the Report of the General Secretary appears in *The Ecumenical Review*, vol. 57, no. 2, April 2005]

**The General Secretary** began by thanking the members of the Central Committee for their spiritual accompaniment since his election; and Dr Konrad



Raiser for the smooth transition from one general secretary to another. He proposed to give his report in three parts: first on his visits to churches and regions; then on three areas of work requiring special attention (dialogue with Bretton Woods institutions, Decade to Overcome Violence, and Ecumenical Focus on Africa); and, finally, three areas of an institutional and organizational nature (Special Commission, staffing, and Ninth Assembly).

## **Part I**

He had decided that during his first year of office he would spend time listening to and introducing himself to member churches and the world. As he had travelled, a number of key issues had become apparent, which had implications for the ecumenical movement in the 21<sup>st</sup> century. He then outlined the progress made on reconfiguration of the ecumenical movement since the previous Central Committee and the emerging new challenges to ecumenism.

## **Part II**

Encounters with the **Bretton Woods institutions** (the International Monetary Fund and the World Bank) had taken place. The IMF and WB had expected to focus on how the churches could assist them in implementing their programmes, whereas the WCC had expected the encounters to address the root causes of present injustices. It had become clear that while there were commonalities, there were also sharp differences. He outlined the future pattern of the encounters.

In the **Decade to Overcome Violence** (DOV), the efficacy of an annual regional focus had been borne out by experience. Rather than being a programme of the WCC, DOV had become an instrument for highlighting what churches and ecumenical networks were doing to overcome violence and for sharing it more widely.

**The Ecumenical Focus on Africa** was a process intended to continue until the Ninth Assembly. Special mention was made of its providing a framework for the WCC's accompaniment of the All Africa Conference of Churches during a critical

period, of the ecumenical HIV/AIDS Initiative in Africa, established within its framework, and the WCC's accompaniment of the peace talks for Sudan. He concluded by stating his belief that ecumenical engagement with Africa should be deepened, not in the form of another special focus, but by the region remaining one of the WCC's priorities for the foreseeable future.

### **Part III**

The work of the **Special Commission on Orthodox Participation in the WCC** was coming progressively to fruition. The draft Statement on Ecclesiology for the Ninth Assembly, with its emphasis on baptismal theology, was before the Central Committee, and this present meeting would be implementing and then invited to adopt the new Rule on consensus decision-making.

**Staffing** had seen a number of developments in recent years, such as: decrease in numbers of core staff, decentralized consultants for programmatic activities, relocation of offices to regions and employment of specialized consultants. The Assembly Programme Guidelines Committee, and subsequently the new Central Committee, would determine the patterns of future work. In implementing them, the staff needs of the Council would have to be very carefully determined.

Tremendous progress had been made since the last Central Committee meeting towards the **Ninth Assembly**. It would be the first Assembly to take place in Latin America, with which the WCC had expressed support and solidarity during the difficult days of military (mis)rule. The Assembly would mark a new phase in ecumenism, in which shared commitments and experiences, rather than common membership, would be the hallmark. It was also hoped that it would be the youngest Assembly in the WCC's history. There would be 150 young people as stewards, a youth camp of 250 young people from Brazil and the rest of Latin America, and a three-day pre-Assembly Youth Event.

**The General Secretary** concluded his report by speaking of the ecumenical response to the Asian Tsunami Disaster of 26 December 2004. Long after the media would have stopped their coverage, long-term needs would still have to be

met. To this end it was planned to send a living letter to the tsunami-affected countries.

## **Discussion**

**Dr Best**, presiding, invited comments on the General Secretary's Report.

In their responses, many members prefaced their remarks with appreciation to the General Secretary for his report. Some of the specific points made were as follows.

**Rev. Septemmy Lakawa** stressed the importance of youth participation in the Assembly. She was particularly grateful for the pastoral letters sent immediately after the tsunami. She warned that the tsunami should not be seen by Christians as an evangelistic opportunity.

**Rev. Dr Staccato Powell** asked whether the Public Issues Committee could take up the situation in Africa and how the initiative by the British government could be encouraged.

**Dr Frieda Mangunsong** was grateful for the prayers offered and the help given to Indonesia. There were churches in the stricken Aceh province and inter-faith dialogue was important.

**Rev. Norman Shanks**, in light of the General Secretary's punishing programme of visits, pleaded with him to look after himself. He was grateful for the pointers for future WCC work. Concerning spirituality and the search for meaning and depth to life, this was a concern seen not only among young people. It was an important issue for the future life of the churches, the ecumenical movement and the WCC. But spirituality was not simply an aspect of worship, but an aspect of all areas, including finance. Consensus decision-making was also a spiritual issue.

**Rev. Dr Maake Masango** was grateful for the General Secretary's listing of key issues. We needed to speak with one voice on the issue of global terrorism and the



response to it. He particularly mentioned migration to the North from developing countries, which was robbing them of leadership.

**Bishop Aldo Etchegoyen** said that it had been a privilege to accompany, with Bishop Pagura, the General Secretary on his full and demanding visit to Latin America. He had shown that he understood Latin America and had motivated people to support the Assembly.

**Rev. Dr Clifton Kirkpatrick** observed that we are witnessing changing patterns of church life worldwide. Our present ecumenical structures are based on denominational structures that are disappearing. The problem is how to engage with new patterns of church life and at the same time stand against them when they take up stances that are against the Gospel, such as attacking Islam or denying the equality of women.

**Mme Louise Bakala Koumouno** emphasized that we needed a more representative ecumenical movement. We needed to seek new ways of being church for the young generation, especially in Africa. It was important that the Ninth Assembly should be a young Assembly.

**Mgr John Radano** had two comments. First, it was not only Evangelicals and Roman Catholics that were to be found in the new ecumenical alliances that were taking up a conservative stance on moral issues. Many mainstream churches would also include in their membership people with such positions. Secondly, he spoke of the tension involved between being counter-cultural and being inculturated.

**Dr Best**, presiding, invited the General Secretary to respond.

**The General Secretary** responded in detail to the many points made.

**Dr Best** thanked the General Secretary for his report and responses.

### 3. APPLICATIONS FOR MEMBERSHIP

The Central Committee met in **decision session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, welcomed former General Secretary, Rev. Dr Emilio Castro [applause].

**The General Secretary** mentioned the bomb attack in Beirut the previous day, resulting in the death of the former Prime Minister of Lebanon, Mr Rafik Hariri.

A moment of silence was observed.

#### 3.1 Member Churches

**The General Secretary**, on behalf of the Executive Committee, which had carefully considered them, presented the following seven requests for membership:

Evangelical Baptist Church in Angola

The African Church (Nigeria)

Methodist Church in Indonesia

Baptist Convention of Haiti

Protestant Evangelical Church of Guinea

Protestant Church in the Netherlands (a union of three member churches: the Netherlands Reformed Church, the Reformed Churches in the Netherlands, and the Evangelical Lutheran Church in the Kingdom of the Netherlands)

Moravian Church British Province and Europäisch Festländische Brüder-Unität (EFBU) (joint membership application by two member churches: the Moravian Church British Province and the European Continental Province of the Moravian Church).

The Central Committee **decided by vote** to receive the above as member churches belonging to the fellowship of the World Council of Churches.



### 3.2 Associate Member Churches

**The General Secretary**, on behalf of the Executive Committee, which had carefully considered them, presented the following three applications for associate membership:

- Association of Evangelical Reformed Churches of Burkina Faso
- Presbyterian Church of Colombia
- Methodist Church of Puerto Rico

The Central Committee **decided by vote** to receive the above as associate member churches belonging to the fellowship of the World Council of Churches.

### 3.3 Pending Applications

**The General Secretary** stated that four churches had completed their files and were still waiting for visits and the subsequent submission of recommendations to the Executive Committee. These churches would be visited so that their applications could be submitted to the Executive Committee following the Assembly. The Executive Committee was recommending that these churches be invited to send delegated observers to the Assembly:

- Christian Pentecostal Church of Cuba
- Eternal Sacred Order of Cherubim and Seraphim (Nigeria)
- Union of Baptist Churches, Burundi
- Lao Evangelical Church

The Central Committee **decided by vote** that the above churches be invited to send delegated observers to the Assembly.

## **4. FINANCE**

### **4.1 Preliminary Report of the Vice-Moderator of the Finance Committee**

The Central Committee met in **hearing session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, invited Dean Anders Gadegaard, in the absence through illness of Bishop McKinley Young, to give the preliminary report of the Finance Committee.

**Dean Gadegaard**, by way of introduction, stated that he did not regard spiritual matters and financial matters as two separate areas. The Finance Committee dealt with financial matters with a spiritual attitude. He presented a written report as follows:

#### **1. Draft 2004 Results**

Draft results have been prepared. At this stage, results from the remote offices are yet to be incorporated, and final control work is still in progress. However, no significant changes are expected to the overall outcome.

The results indicate a net increase in Funds and Reserves for the year of CHF 1 million. This represents a CHF 2 million variance from the budgeted result, which planned a net decrease in Funds and Reserves of CHF 1 million.

The Funds and Reserves consist on the one hand of Restricted Funds, to be applied for specific programme work, and on the other, of Unrestricted and Designated Funds, at the disposition of the Council itself. The variance in results compared with budget concerns principally the Restricted Funds, which decreased by CHF 0.7 million, compared with CHF 2.8 million budgeted. The principal reason for this variance from budget is that total income to Restricted Funds was CHF 1.9 million over budget.

The increase in Unrestricted and Designated Funds reported is CHF 1.7 million, compared to a budgeted CHF 1.8 million. This is satisfactory. This result depended in part on controlled expenditure retained within budget, and was achieved although contributions income has continued to decrease (5% compared with prior year). The draft results compared with prior year are as follows:

		2004 Draft CHF 000s	2003 Actual CHF 000s
<b>Income</b>	Membership and unrestricted income	7,326	7,028
	Contributions	31,524	33,218
	Investments and currency gains/(losses)	82	946
	Rentals, sales & misc. income	6,088	6,019
	<b>Total income</b>	<b>45,020</b>	<b>47,211</b>
<b>Expendi- ture</b>	Direct programme costs	11,921	15,095
	Staff costs	18,237	18,590
	All other programme costs and transfers	13,828	12,087
	<b>Total costs and transfers</b>	<b>43,986</b>	<b>45,772</b>
<b>Net increase for the year</b>		<b>1,034</b>	<b>1,439</b>
Decrease in Restricted Funds		(673)	(567)
Increase Unrestricted & Designated funds		1,707	2,006
<b>Total</b>		<b>1,034</b>	<b>1,439</b>

## 2. Draft Balance Sheet

An analysis of the draft Balance Sheet at 31 December 2004 indicates an increase of CHF 1.6 million in assets available to the Council after deduction of related obligations. In the recent past, there had been concern because the General Reserves of the Council were supported by land and buildings only. In compliance



with the Funds and Reserves Policy approved by Central Committee in August 2003, the General Reserves now reflect reserves available to the Council after meeting obligations, and are supported by current assets including cash and investments. Under this policy, General Reserves are estimated at CHF 3.4 million, recording an increase of CHF 1.6 million compared with prior year.

### **3. Future Prospects**

In anticipation of the financial challenges of our Assembly year, staff have first reviewed closely the approved budget 2005, and will present a revised budget 2005 for consideration by the Finance Committee. This is necessary as a preliminary for the assessment of prospects for 2006, given that Restricted contributions income continues to fall at between 3% and 4% whilst the projected salaries remain steady during the period of Assembly preparation.

In collaboration with the Programme Committee, the priorities and approach to programme work in 2006 have to be defined in order that a detailed budget for 2006 can be prepared. A detailed approved budget requires to be developed by April, for discussion with the Council's funding partners. The Assembly budget itself has been updated and both the Assembly Planning Committee and the Finance Committee will carefully scrutinise the proposed changes.

While it is true that the financial situation of the Council is on the road to stabilization, there are still risks to be noted and acted upon promptly. The Central Committee will discuss some of the important concerns when receiving the pre-assembly programme report. As the Finance Committee has emphasized in the last few years, the challenge remains: how to nurture the core ecumenical movement within limited financial resources. Creativity is needed; every effort that will facilitate growth of our resources must be welcomed. The Finance Committee will be reviewing an income strategy paper and will receive a report on the experiences to date with the new membership calculation method. The support of each and every member church is crucial in the quest to stabilize the financial situation of the Council.

In conclusion, he remarked that after the Potsdam Central Committee meeting, January – February 2001, there had been much anxiety because of losses on investments, decreasing contributions, with no sufficient reduction in expenditure. Now there was much tighter financial control: staff costs had been reduced, investment risk minimized, and a controlling mechanism was in operation. The WCC was now managed with a lower income.

He deplored the fact that only two thirds of member churches contributed financially to our common task, twenty fewer than hitherto; and that ten members of the Central Committee came from churches that had not contributed one single Swiss franc in the past year. Some of the wealthy Northern churches were now not able to give as much as in the past and the burden needed to be more shared. He pleaded that all churches, however small, should make a contribution, as it indicated their commitment.

**The Vice-Moderator** invited comments.

**Mrs Donnalie Edwards-Cabey** expressed appreciation for the work done by the staff finance team and the Finance Committee [applause].

**The Vice-Moderator** thanked Dean Gadegaard for his presentation.

## **4.2 Report of the Finance Committee**

The Central Committee met in **decision session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Dean Anders Gadegaard to give the Report of the Finance Committee.

### **1. Approval of the financial statements 2003**

The Finance Committee reviewed the audited financial statements of 2003, which reported a net surplus of CHF 1.4 million. The financial statements had been reviewed and approved by the Executive Committee in August 2004.

The Finance Committee **recommended** that the Central Committee ratify and adopt the 2003 Financial Statements as audited and published.

The Central Committee **decided by unanimous vote** to ratify and adopt the 2003 Financial Statements as audited and published.

## **2. KPMG Management Report 2003**

The audit partner and staff from KPMG and representatives of the Audit Committee met with the Finance Committee to present to management the report on observations arising from the audit mandate 2003. The audit partner confirmed that controls are functioning well in general. Issues of staffing and steps taken to improve accounting standards and controls in the remote offices were discussed.

The Finance Committee **received** the report, with thanks to the auditors and members of the Audit Committee for their participation.

## **3. Draft results 2004**

The Committee reviewed the draft results for 2004. The results before consolidation indicate a net increase in Unrestricted and Designated Funds of CHF 1.7 million, which is close to the target of CHF 1.8 million. The drawdown in Restricted Funds was CHF 0.7 million, compared with budget of CHF 2.8 million. It was recognized that although improvements had been made in terms of budgeting and forecasting expenditure, results still tended to expose significant variances from plan.

The trend of decreasing income continued. Setting aside membership income and undesignated contributions, programme contributions had decreased by 5% compared with 2003. The Finance Committee affirmed that the target for the General Reserves of CHF 5.2 million at the end of 2005 must be maintained.

The Finance Committee acknowledged and appreciated the work undertaken by the Finance staff. The Finance Committee **requested** the Staff Leadership Group



and programme staff to give greater attention to the quality and accuracy of expenditure forecasting.

#### **4. Appointment of auditors 2004**

Further to completion of the tender process reported to Executive Committee in August 2004, the Finance Committee **recommended** that the Central Committee **appoint** KPMG as auditors for 2004.

The Central Committee **appointed by consensus** KPMG as auditors for 2004.

#### **5. Budget 2005**

A revised budget 2005 was discussed.

After review of certain risks in the proposed budget, the following adjustments were made:

Addition of CHF 200,000 to budgeted operating income of CHF 1.2 million for Bossey, bringing the target to CHF 1.4 million, in the light of CHF 1.3 million operating income realised in 2004 and the commitment to raise funds to cover additional loan expenses for the recent renovation of Petit Bossey.

Recognition of an expected closing Programme Fund balance of CHF 700,000 at Bossey, being principally the Scholarship Fund, thus correcting an assumption that the Scholarship Fund might be drawn down by more than CHF 300,000 in one year.

As a result of the above adjustments, an allocation of undesignated income of CHF 350,000 to be recognized for Bossey.

A reduction in budgeted other income for Publications of CHF 350,000 in the light of results below budget in 2004, thus recognizing the need to allocate additional undesignated income to the programme.

An overall reduction in direct costs of CHF 350,000 to be implemented in order to ensure that an increase to Unrestricted Funds for General Reserves of CHF 1.3

million is assured in 2005, together with an increase in the fund for renovation of the Ecumenical Centre of CHF 0.3 million. Thus the target of CHF 5.2 million by the end of 2005 set by the Central Committee in 2003 will be achieved. (For information: the Funds and Reserves Policy approved by the Central Committee in 2003 is attached as Appendix III.)

With the incorporation of the adjustments above, the revised budget is as set out below:

	<b>Restricted</b>	<b>Unre- stricted</b>	<b>Designa- ted</b>	<b>Total</b>
	<i>CHF million</i>	<i>CHF million</i>	<i>CHF million</i>	<i>CHF million</i>
<b>Funds &amp; Reserves brought forward</b>	<b>21.57</b>	<b>4.16</b>	<b>15.86</b>	<b>41.59</b>
Membership & unrestricted income		6.58		<b>6.58</b>
Contributions income	32.40			<b>32.40</b>
Other income	2.95	2.94	1.04	<b>6.93</b>
Distribution of unrestricted income	5.40	-5.40		<b>0</b>
<b>Total income</b>	<b>40.75</b>	<b>4.12</b>	<b>1.04</b>	<b>45.91</b>
Programme & other costs	26.17	2.50	1.04	<b>29.71</b>
Salaries	14.46	4.37		<b>18.83</b>
Infrastructure	4.33	-4.33		<b>0</b>
Transfers		-0.02	0.03	<b>0.01</b>
<b>Total costs and transfers</b>	<b>44.96</b>	<b>2.52</b>	<b>1.07</b>	<b>48.55</b>
Surplus/(fund drawdown)	-4.21	1.60	-0.03	<b>-2.64</b>
<b>Closing Funds &amp; Reserves</b>	<b>17.36</b>	<b>5.76</b>	<b>15.83</b>	<b>38.95</b>



The Finance Committee further noted that the Staff Leadership Group has undertaken to carry out a review of staff-time allocations in relation to the Assembly. The Finance Committee requests that such allocation be met from within the Council’s budget 2005.

The Finance Committee **recommended** that Central Committee **approve** the revised Budget 2005.

The Central Committee **approved by consensus** the revised Budget 2005.

**6. Cash Flow Plan, Capital Expenditure and Proposed New Loan 2005**

The Finance Committee reviewed the document Cash Flow Plan 2005, which proposed CHF 1.73 million in capital expenditure. The capital expenditure projects are as follows:

*Funded by grants received*

Completion of Ecumenical Research Centre	CHF 0.48m
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*To be funded from General Reserves*

Bossey conference hall equipment, lodge renovation, car park	0.28m
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Computers and other equipment, Ecumenical Centre	0.12m
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*To be funded by a loan guaranteed by mortgage of Ecumenical Centre*

Heating system and ventilation, Ecumenical Centre	<u>0.85m</u>
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<b>Total</b>	<b>CHF 1.73m</b>
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The cash flow plan demonstrated that sufficient net current assets would be available to cover CHF 5.2 million of General Reserves after the above investments, assuming a long-term loan of CHF 800,000 is negotiated mid-year for the necessary replacement of the heating system. The interest cost concerned

for 2005 over six months would be CHF 15,000; this has been accounted for in the revised budget for 2005.

The Finance Committee **required** that the terms for the loan and the reimbursement plan, when negotiated, be submitted to the Officers of the Finance Committee for approval.

The Finance Committee **recommended** that Central Committee **approve** the capital expenditure plan for 2005.

The Central Committee, noting the above requirement, **approved by consensus** the capital expenditure plan for 2005.

#### **7. Functioning of Assembly Finance Committee**

The Committee considered the tasks of the Assembly Finance Committee.

The Finance Committee believes that helping delegates or advisors to understand the Council's finances and the financial situation represents a challenge, and that the Assembly Finance Committee would therefore be greatly assisted by support from members of the current Finance Committee present at the Assembly.

The Finance Committee **recommended to** the Central Committee that:  
one of the Officers of the Finance Committee be appointed to moderate the Assembly Finance Committee;  
any Finance Committee members present at the Assembly as delegates be appointed to the Assembly Finance Committee;  
any Finance Committee members present at the Assembly as advisors be invited to attend the Assembly Finance Committee.

The Central Committee **agreed by consensus** that the above recommendations be passed to the Assembly Nominations Committee for implementation.

## **8. Conference hall transformation**

The Committee heard a presentation and viewed a model of a proposed transformation of the conference hall, following an architectural study performed at the request of the Executive Committee. The proposal included orientation of the hall length-wise, a raised stage, parquet flooring, removal of wood panelling on the walls to improve acoustics, installation of special window vents on the roof for natural lighting, and the opening of the end wall by sliding windows onto a terrace. The overall project cost is CHF 1.1 million.

The Committee observed that the width-wise orientation of the hall during Central Committee is generally preferred, as it brings participants and speakers closer together. Any podium structure ought to be movable to allow for different orientations of the hall. Attention would be required in the orientation of ceiling window vents, considering the impact of light at different times of day and different seasons. The tapestry might be hung in the main entrance hall, the chapel or elsewhere in the conference hall.

The Committee **received** the proposal with interest and thanks, and **requests** maximum flexibility in the configuration of the hall to facilitate a variety of uses.

The Finance Committee anticipated that both architectural and financing plans be prepared for submission to the Finance Sub-Committee of the Executive Committee in September.

## **9. Budget 2006**

The Finance Committee reviewed the revised framework budget for 2006, recognizing that this framework incorporated a reduction in direct Core Programme costs of CHF 3.2 million compared to 2005. The reduction is due to reduced contributions income and the successful drawdown on restricted programme fund balances in 2005.

The framework budget and its implications were discussed with the Programme Committee. 2006 is recognized as a challenging year, in light of the Assembly and the evaluation of the programmatic work.

Given the uncertainties of the financial year and the need to ensure a contingency, an increase to General Reserves of CHF 1.8 million is proposed.

The Finance Committee believes that the 3 months coverage of salaries in the General Reserves, which will be achieved by the end of 2005, is the minimum level of coverage for the Council. The Committee wishes to move towards a 6 months reserve over the next few years.

A detailed budget is to be developed by the Staff Leadership Group, for approval by the Officers in June.

The framework budget for 2006 is as follows:

	<b>Restricted</b> <i>CHF million</i>	<b>Un- restricted</b> <i>CHF million</i>	<b>De- signated</b> <i>CHF million</i>	<b>Total</b> <i>CHF million</i>
<b>Funds &amp; Reserves brought forward</b>	<b>17.36</b>	<b>5.76</b>	<b>15.83</b>	<b>38.95</b>
Membership & unrestricted income		6.58		<b>6.58</b>
Contributions income	27.48			<b>27.48</b>
Other income	2.79	2.94	1.04	<b>6.76</b>
Distribution of unrestricted income	4.77	-4.77		<b>0</b>
<b>Total income</b>	<b>35.04</b>	<b>4.74</b>	<b>1.04</b>	<b>40.82</b>
Programme & other costs	22.18	2.50	1.59	<b>26.27</b>
Salaries	13.52	4.27		<b>17.79</b>
Infrastructure	4.23	-4.23		<b>0</b>
Transfers		0.01	-0.03	<b>-0.02</b>
<b>Total costs and transfers</b>	<b>39.94</b>	<b>2.55</b>	<b>1.56</b>	<b>44.05</b>
Surplus/(fund drawdown)	-4.90	2.19	-0.52	<b>-3.23</b>
<b>Closing Funds &amp; Reserves</b>	<b>12.46</b>	<b>7.96</b>	<b>15.31</b>	<b>35.73</b>



The Finance Committee **recommended** that Central Committee **approve** the revised framework budget 2006 and **delegate** to the Officers the task of approving the revised detailed budget 2006.

The Central Committee **accepted by consensus** the above recommendation concerning the Budget 2006.

#### **10. Petit Bossey Renovation**

The renovation of Petit Bossey, the main student residence, was completed at a total cost of CHF 1,018,000 compared with an approved capital expenditure budget of CHF 1,000,000. The Committee reviewed a report describing and illustrating the renovations, which included new plumbing, renewed electricity installation, renewed flooring and complete refurbishment of equipment.

The construction loan of CHF 1,000,000, which was approved by the Officers in June 2004, is now to be converted to a long-term loan. Annual interest costs are CHF 30,000, and will be met by increased net operating income from Bossey. It is planned that Bossey reimburse at a target level of CHF 75,000 per annum.

The Finance Committee **received** the report and **approved** the reimbursement plan for the loan.

#### **11. Endowment Fund investment tender**

The Finance Committee heard a brief report on the tender offer now in progress.

The Finance Committee **received** the report, and **requested** that the results and conclusions be reported to the Officers of the Finance Committee, in order that the appointment of the new investment manager be approved by them, in accordance with the Investment Policy.

#### **12. Report on meeting with representatives of the Pension Fund Board**

The Moderator and a member of the Finance Committee had met with the representatives of the Pension Fund Board. The report prepared by the Pension



Fund Board moderator, showing a modest lack of coverage in the Pension Fund, was reviewed. The request from the Pension Fund Board that an extraordinary contribution to the Pension Fund be made was discussed. The Finance Committee took note of the Pension Fund Board's request to be informed in advance of decisions concerning staff which might have impact upon the Fund.

The Finance Committee recalled that a legal agreement had been entered into in 2003 to contribute a fixed amount annually to the Pension Fund in the medium term. The Finance Committee considered that, at this time, an additional or extraordinary contribution could not be made.

The Finance Committee **requested** that the Officers of the Pension Fund Board be invited to the next meeting of the Finance Sub-committee of the Executive Committee in order to:

present a report on the Fund's progress following the implementation of corrective measures taken to address the Fund's lack of coverage of pension fund obligations;

review and discuss the current strategies of the Pension Fund Board, to be carried forward with the support of both the Finance Committee and the Finance Sub-committee of the Executive Committee.

### **13. Income development strategy**

The Finance Committee heard a report on the WCC's income development strategy, which focuses on strengthening relationships through the WCC Round Table, well-planned visits, and improvements in the quality of administrative work in the funding and reporting cycle.

In 2005, a fund-raising executive will be appointed for the US Office. With a strategy for increased involvement of US member churches in the life of the Council, a substantial increase in income from US sources is expected over time.

A renewed focus on non-traditional funding is encouraged, provided that additional staff time is identified for this purpose.

The Finance Committee **received** the report with thanks. An in-depth discussion in the light of the pre-Assembly evaluation document raised a number of significant issues:

The Council has a unique role; it is in the sharpening of that role and in our communication of that role that our future funding opportunities lie.

The management culture and programme methodology need new approaches and increased visibility of programme work and results.

Continued efforts in improving the quality of WCC programmatic work and communicating this to funding partners are essential; improved planning, monitoring and evaluation are likely to be of considerable aid in building confidence, trust and the continued support of the major funding partners.

The Finance Committee **urges** the Staff Leadership Group to give serious consideration to these issues and to take timely action.

#### **14. Membership campaign**

The Finance Committee **received** the report on the membership campaign with gratitude. The Finance Committee agrees to a revised membership contribution figure of CHF 6.3 million for the period 2006-2008 for budgetary purposes.

This figure takes account of the different economic situations in various parts of the world which affect the CHF amount that certain churches can pay. Nevertheless the Committee reminds the Central Committee that the Harare Assembly set a target for membership contributions of CHF 10 million.

The Finance Committee reaffirmed the importance of focusing on steadily increasing the numbers of churches participating financially in the work of the Council through membership contributions.

The Finance Committee **reminds** the Central Committee of the decision at its 2003 meeting concerning churches which have not paid membership since Harare becoming “non-active members” (cf. Minutes, pp. 131-32).

The Finance Committee **requests** the General Secretary to send letters to churches that have not paid membership since 1998, declaring them to be non-active members, with the attendant consequences – these letters to be sent immediately after this Central Committee meeting.

### **15. Assembly budget**

The Finance Committee reviewed the revised budget for the Assembly. The plans for fundraising to cover the costs of the Assembly, and specifically in relation to the Mutirão, were discussed.

The budget shows a total income of CHF 6.7 million and total expenditure of CHF 7.1 million, including a contingency of CHF 600,000. The difference will be covered by transfers of CHF 400,000 from Restricted Programme Funds.

The Committee expressed concern about the reduction in the communication budget from CHF 1 million to CHF 660,000. It was explained that creative ways of using new communication methods have been developed, reducing the number of printed materials, thus making it possible to reduce the original budget for communication. The Finance Committee commends such innovations in communication methodologies and hopes that thereby the Assembly may be made as broadly accessible as possible.

The Finance Committee **recommended** that the Central Committee adopt the revised Assembly budget.

The Central Committee **adopted by consensus** the revised Assembly Budget.

The Central Committee expressed its appreciation to the Finance Committee by applause.

**The Vice-Moderator** expressed the appreciation of the Central Committee to Dean Gadegaard for chairing the Finance Committee.



## **5. PUBLIC ISSUES**

### **5.1 Past and Proposed Actions**

The Central Committee met in **hearing session**.

**Rev. Canon Trond Bakkevig**, Moderator of the Public Issues Committee, informed the Central Committee that during 2004 the Executive Committee had taken public actions by Statements on the Nuclear Non-Proliferation Treaty, on the Wall in the Occupied Palestinian Territories and Israel's Annexation of Palestinian Territory, on Korea and on Sudan, and by Minutes on India/Pakistan Composite Dialogue, on Sudan, on Somalia, and on Zimbabwe.

For the present meeting, the Executive Committee were proposing that the Central Committee issue statements as follows:

Statement on Iraq

Statement on the International Criminal Court

Statement on the Human Rights and Languages of Indigenous Peoples

Statement on Uprooted People.

The Churches' Commission on International Affairs had also proposed a Statement on Small Arms and Light Weapons. However, although there was a strong need for a WCC policy on small arms, it was possible to postpone that action until the Executive Committee meeting in September 2005, since the UN Review Conference on the Illicit Trade of Small Arms and Light Weapons would not take place until 2006.

Introducing the Procedures for Dealing with Public Issues, he invited further proposals from Central Committee members within the next 24 hours.

### **Discussion**

Members made various proposals and comments.

- that a statement or minute be issued on the tsunami



- that the British initiative on Africa be taken up, as mentioned in the General Secretary's Report, but not limiting it to the British initiative, as there is a wider move in that direction
- that note be taken of the 90<sup>th</sup> anniversary of the Armenian Genocide, as mentioned in the Moderator's Report
- that the Public Issues Committee do some preliminary thinking on divesting with regard to investments in illegal activities on the occupied Palestinian territories.

**Canon Bakkevig** undertook that all proposals would be examined by the Public Issues Committee and appropriate actions recommended.

## **5.2 First Report of the Public Issues Committee**

The Central Committee met in **hearing session**.

**Mrs Justice Sophia Adinyira** invited Canon Bakkevig to give the First Report of the Public Issues Committee.

**Canon Bakkevig** reported as follows:

The Public Issues Committee received the following proposals for action by the Central Committee.

### **A. From the Executive Committee**

1. Statement on Iraq
2. Statement on the International Criminal Court
3. Statement on the Human Rights and Languages of Indigenous Peoples
4. Statement on Uprooted People

**B. Submitted proposals from the floor by members of the Central Committee within 24 hours of the announcement of the proposals from the Executive Committee:**

1. Statement on Tsunami
2. Appropriate Action related to the 90 years Commemoration of the Armenian Genocide
3. The issue of divestment related to business supporting the Israeli Occupation of Palestinian territory.
4. Appropriate Response to the UK Government's initiative for African development
5. Appropriate Response to the Human Rights situation in Guantanamo Bay
6. Appropriate Action to the situation for the Hungarian Minority in Vojvodina, Serbia-Montenegro

The Public Issues Committee discussed all proposals received and dealt with them in the following manner.

Sunday 24 April 2005 will be the 90 years Commemoration of the **Armenian Genocide**, the tragic massacre of one-and-a-half million Armenians in Turkey and the deportation of another million from their homeland.

The World Council of Churches has addressed the need for public recognition of the Armenian Genocide and the necessity of Turkey to deal with this dark part of its history. The importance of Turkey evaluating its history has recently also been addressed by the Conference of European Churches relating to Turkey's relation to the European Union.

From the Christian perspective, the path towards justice and reconciliation requires the recognition of the crime committed as a *sine qua non* condition for the healing of memories and the possibility of forgiveness. Forgiveness does not mean forgetting but to look back with the intention to restore justice, the respect for Human Rights and relationships between perpetrators and victims.

The Public Issues Committee recommends the General Secretary and the staff to propose to all member churches to make Sunday April 24 a day of memory of the Armenian Genocide and to consider further appropriate actions related to the 90 years Commemoration of the Armenian Genocide.

The situation in **Vojvodina** in Serbia-Montenegro continues to be of great concern. Several church - and government - delegations have recently visited or are about to visit the region. For the WCC it is a priority to support the respect for Human Rights for all people and the unity between the different member churches in the region. The Public Issues Committee recommends the CCIA, in contact with the CEC, to follow the development and consider appropriate actions.

Following the report of the General Secretary to the Central Committee, the Public Issues Committee was asked to consider appropriate action in response to the **initiative of the Government of the United Kingdom for African development.**

This is a kairos year for Africa, where important decisions will be made on trade rules, debt cancellation and development assistance. During the coming months, the role of the United Kingdom in this respect will be crucial. This role was discussed during a visit to the WCC recently by a senior representative of the UK Government. Steps taken by the UK will provide deeper and wider debt relief for poorer countries, particularly those in Africa. The UK will provide 100 % debt relief to the poorest countries and has called for matching actions for cancellation of multilateral debt. The objective of the proposed International Finance Facility is to assist the world's poorest countries and for the international community to meet the Millennium Development Goals. The UK approach includes setting up the Commission for Africa.

Given the colonial history of the UK and the country's difficulties to meet the UN Aid-target of 0.7 per cent of GNP, this is indeed an encouraging development. And the key role of the UK Government as chair of the G8 and incoming chair of the European Union, can make this leadership role multiply in political impact. These initiatives should therefore be welcomed.

The Public Issues Committee calls on the Central Committee to ask the General Secretary and the staff to continue to be engaged with the British Government and monitor how this and other initiatives will affect African countries on debt, trade



and aid and explore how the ecumenical movement can advocate for a fair and equitable solution for the challenges faced by the African continent and its people.

The Public Issues Committee also requested and received with appreciation a report from Ambassador Bethuel Kiplagat on the progress made in the peace process in **Somalia**.

He then presented a proposed Minute

- on Certain Economic Measures for Peace in Israel/Palestine

and proposed Statements

- on the Human Rights and Languages of Indigenous Peoples

- on Countries Affected by the Tsunami

- on the International Criminal Court

- on Detainees held at Guantanamo Bay

for consideration and adoption at a later session.

Later sessions of the Public Issues Committee would be devoted to preparing Statements

- on Iraq

- on Uprooted People.

**The Vice-Moderator** invited initial comments, which were noted by Canon Bakkevig for consideration by the Public Issues Committee.

### **5.3 Second Report of the Public Issues Committee**

The Central Committee met **in decision session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Canon Bakkevig to present the Second Report of the Public Issues Committee.

**Canon Bakkevig** presented the Report and drew attention to a few changes that had been made to the introductory paragraphs in the First Report (incorporated in the version of the First Report given above).



### **5.3.1 Minute on Certain Economic Measures for Peace in Israel/Palestine**

He then proposed that the Central Committee adopt a Minute on Israel/Palestine:

#### **Minute on Certain Economic Measures for Peace in Israel/Palestine.**

In the conflict **in Israel and Palestine** there is a renewal of hope although there is not yet a reduction of the threats that separate the parties to the conflict. Palestinians have now organized two elections with constructive effect, despite continuing occupation, and plan another at mid-year. The churches welcome that momentum is building for peace and for solutions which credibly engage those who must make peace, the powerful as well as the weak.

The churches note the growing witness and impact of church engagement that includes both Israelis and Palestinians. The WCC-led Ecumenical Accompaniment Programme (EAPPI) is present and supportive of both Palestinians and Israelis who suffer under current circumstances. There is also growing interest among churches in taking new actions that demonstrate commitment to and enhance prospects for a just, equitable and lasting peace in both Israel and Palestine.

Notable among these are initiatives within churches to become better stewards of justice in economic affairs which link them to on-going violations of international law in occupied territory. The Central Committee takes note of the current action by the Presbyterian Church (USA) which has initiated a process of phased, selective divestment from multinational corporations involved in the occupation. This action is commendable in both method and manner, uses criteria rooted in faith, and calls members to do the “things that make for peace” (Luke 19:42).

The concern here is to abide by law as the foundation for a just peace. Multinational corporations have been involved in the demolition of Palestinian homes, and are involved in the construction of settlements and settlement infrastructure on occupied territory, in building a dividing wall which is also largely inside occupied territory, and in other violations of international law being

carried out beyond the internationally recognized borders of the State of Israel determined by the Armistice of 1949.

In this 38<sup>th</sup> year of occupation the desire for a just and equitable peace is growing. For churches of the WCC such hopes are guided by positions and programmes that reflect a search for truth amid much trouble.

The WCC has called, since 1969, for “effective international guarantees for the political independence and territorial integrity of all nations in the area, including Israel” and restated the concern at regular intervals, most recently in recognizing, in 2004, Israel’s “serious and legitimate security concerns”.

In 1992, the WCC Central Committee stated that “criticism of the policies of the Israeli government is not in itself anti-Jewish”. During the Oslo peace process of the 1990s churches supported civil society projects of rapprochement between communities in conflict in the Holy Land.

In 1995, the Central Committee established criteria for economic actions in the service of justice, namely, that these must be part of a broader strategy of peacemaking, address flagrant and persistent violations, have a clear and limited purpose plus proportionality and adequate monitoring, and are carried out transparently.

In 2001, the WCC Executive Committee recommended an international boycott of goods produced in illegal settlements on occupied territory, and the WCC-related APRODEV agencies in Europe are now working to have Israeli settlement products fully and properly identified before shipment to the European Community in accordance with the terms of the EU’s Association Agreement with Israel.

Yet illegal activities in occupied territory continue as if a viable peace for both peoples is not a possibility. We are not blind to facts and must not be complicit in

them even unwittingly. The Central Committee, meeting in Geneva 15-22 February 2005 therefore:

*encourages* member churches to work for peace in new ways and to give serious consideration to economic measures that are equitable, transparent and non-violent;

*persuades* member churches to keep in good contact with sister churches embarking on such initiatives with a view to support and counsel one another;

*urges* the establishment of more and wider avenues of engagement between Christian, Muslim and Jewish communities pursuing peace;

*reminds* churches with investment funds that they have an opportunity to use those funds responsibly in support of peaceful solutions to conflict. Economic pressure, appropriately and openly applied, is one such means of action.

The Central Committee **adopted by consensus** the above Minute on Certain Economic Measures for Peace in Israel/Palestine.

### **5.3.2 Statement on the Human Rights and Languages of Indigenous Peoples**

**Canon Bakkevig** then proposed that the Central Committee adopt a Statement on Indigenous Peoples.

#### **Statement on the Human Rights and Languages of Indigenous Peoples**

The World Council of Churches has addressed the issue of the rights of Indigenous Peoples since the 1980s. It has monitored and supported the work of the special working group on Indigenous Peoples within the United Nations system including the drafting process of the United Nations Declaration on the Rights of Indigenous Peoples.



The World Council of Churches remains committed to the Declaration on the Rights of Indigenous Peoples that represents the minimum standards for the survival of Indigenous Peoples with dignity. The WCC Central Committee Statement in Geneva, July 1982, appealed to member churches, amongst others, to listen and learn from the Indigenous Peoples in order to deepen Christian understanding of (and solidarity with) their legal rights, their political situations, their cultural achievements and aspirations and their spiritual convictions. It further called on the churches to become politically involved on the side of the Indigenous Peoples and join the struggle against those powers and principalities which seek to deny the land rights and human rights of Indigenous Peoples.

The Seventh WCC Assembly Statement in Canberra, 1991 on Indigenous Peoples and Land Rights called upon member churches to move beyond words to action specifically: to negotiate with Indigenous Peoples to ascertain how lands taken unjustly by churches from them can be returned; to recognize, acknowledge and vigorously support the right of self determination and sovereignty of the Indigenous Peoples, and to use their influence with governments and international bodies to actively seek the goal of justice through sovereignty and self-determination of Indigenous Peoples.

While the Council, over the years, has addressed various aspects relating to the rights of the Indigenous Peoples it has not spoken clearly on the issue of their languages.

The World Council of Churches is aware of its responsibility to care for human life and is concerned by the global phenomena of loss of the world's languages. According to the figures put out by UNESCO, on average one of the world's languages is lost every two weeks. It is estimated that up to 90% of the world's 6,700 languages will become extinct by the end of the century. Indigenous languages carry critical knowledge about how to maintain bio-diversity in the given place of the community and thus can provide means to sustain life of the planet. Increasingly, scholars are recognizing the critical link between linguistic diversity and bio-diversity acknowledging an analogous relationship between the two.



The mission history of the churches has many ambiguities, one of which is in relation to Indigenous Peoples' languages. In many instances Bible translation has helped to preserve and develop indigenous language, while in others the policy of the use of colonial language has had an adverse impact.

There is a need to revitalize the world's indigenous languages with respect to cultural, intellectual and spiritual diversity of humankind. These languages carry a storehouse of indigenous knowledge, accrued and refined over millennia – knowledge essential for understanding local ecosystems, medicinal use of plants, specialized agronomies and careful adaptations to regional environments

In view of the need to protect the rights of Indigenous Peoples, particularly their languages, the WCC Central Committee meeting in Geneva, February 15-22, 2005, reiterates its support for the right of self-determination and sovereignty of Indigenous Peoples as they are defined in church and society and calls upon member churches:

to **urge** the establishment of a UN International Year of Indigenous Languages in 2006 or a subsequent year;

to **appeal** to their governments to remove discriminatory laws against indigenous languages, to work towards removing the layers of educational and social pressures arrayed against Indigenous languages, and to actively pursue compliance with international conventions and treaties that regard the use of the language of heritage as a basic human right;

to **challenge** NGOs and foundations concerned with indigenous issues to raise as the highest priority the need to protect the global linguistic diversity through offering funding and structural support as communities around the world seek to keep alive the heart of their ancient traditions through their Indigenous languages;

to **remind** churches and the Christian community of the diversity of spoken languages as a sign of the presence of the fullness of the Spirit of God in Acts 2

and the full diversity of languages as an integral part of the vision of worship in the presence of God in Revelation 7:9;

to *continue* to support language-based services and activities, especially scripture translation with member societies of the United Bible Societies which is currently translating into 500 to 600 languages, providing an important catalyst for language stabilization and development;

to *encourage* reflection on their role and possible complicity in patterns of cultural repression through boarding schools for indigenous children or other agencies and processes;

to *request* churches to consider practical ways in which they can respond to this world-wide crisis, calling attention to the critical issue of language loss and working towards remedies both in their local areas and at international level;

to *call* on member states of the United Nations to resolve their outstanding differences and disagreements to pave the way for the signing of the United Nations Declaration on the Rights of Indigenous Peoples which specifically protects indigenous language rights;

to *also call* on all states with indigenous population to sign and ratify ILO's 1989 Indigenous and Tribal Peoples Convention No. 169 which includes Indigenous language rights in Articles 28 and 30.

The Central Committee **adopted by consensus** the above Statement on the Human Rights and Languages of Indigenous Peoples.

### **5.3.3 Statement on Countries affected by the Tsunami**

**Canon Bakkevig** then proposed that the Central Committee adopt a Statement on Countries affected by the Tsunami:

## Statement on Countries Affected by the Tsunami

We are challenged by the vision of a church that will reach out to everyone, sharing, caring, proclaiming the good news of God's redemption, a sign of the Kingdom and a servant of the world (*Our Ecumenical Vision*, 8<sup>th</sup> WCC Assembly, 1998).

It is with profound sadness and deep anguish that the Central Committee meeting in Geneva, Switzerland, February 2005 takes note of one of the world's deadliest natural catastrophes ever that struck the Indian Ocean region on 26<sup>th</sup> December 2004. The massive waves that rushed in from the earthquake's epicentre hours later engulfed the coastline cities of Indonesia, Thailand, Maldives, Sri Lanka, India, Somalia, Tanzania and Myanmar (information of damage and loss of life in the latter country is not available because of the nature of the ruling military junta) causing immeasurable loss of lives, of local people and tourists, destruction of whole communities, destruction of properties and human suffering. It is a matter of deep regret that technology available to warn of imminent tsunamis was not in place in the Indian Ocean. An advance warning system would have saved thousands of lives. Steps must now be taken for the installation of an advance warning system in all unprotected oceans.

The plight of children who have suffered as a result of the tsunami is a cause of major concern for us. Around one third of the total casualties are children. Thousands of those who have survived have been orphaned or separated from their families. There are growing fears of human traffickers exploiting children as sex slaves, as sweatshop labour or child soldiers. Children are our signs of hope. Their well being today ensures us a better world tomorrow. Our hope would find its fulfilment in our ability to protect these vulnerable children from abuse and dehumanization. All efforts must be made by the churches and others to stop the exploitation of children who have already suffered trauma of such great magnitude in their tender years.

We lift up the impact of tsunami on women. In some cases widows do not hold title to their homes and given gender inequalities they have to face greater



constraints in rebuilding their lives. UNIFEM has reported cases of rape and sexual abuse of women displaced by the tsunami.

We note with appreciation that the WCC Moderator and General Secretary sent a pastoral letter expressing solidarity with the churches and peoples affected. We are encouraged by the spontaneous response to this crisis by the international, national and local communities as well as the religious communities in the region and beyond. Such responses included both pastoral and material aid. The ecumenical family and its related agencies within ACT (Action by Churches Together) were quick to respond to the needs of all the people in the affected areas. They provided crucial food aid and medical supplies, besides helping with emergency medical assistance and beginning of rehabilitation efforts. We thank God for revealing the strong spirit of compassion, caring and fellowship that unites us as one human family.

The churches in Indonesia, India, Sri Lanka and Thailand have set an exemplary path of inter-religious cooperation in their response to the tsunami tragedy by using the liberating and humanitarian aspects of all religions to serve the needs of the survivors. The Christian communities in Indonesia, especially the PGI (Christian Council of Indonesia) and KWI (Catholic Bishops' Conference of Indonesia) rejected all efforts to wrongfully use humanitarian mission as a way of "christianizing" people and said it is time for all faith communities to work together to overcome the disaster as swiftly as possible.

For the churches the mandate to work with the people affected by the tsunami comes from the Biblical imperative to proclaim the sacredness and value of life. God never forgets "the cry of the afflicted" (Psalm 9:12).

We also recognize the contribution made by donor governments, national and international NGOs as well as the UN related agencies to mitigate the sufferings of the survivors and their families. By their action they have shown an exemplary commitment to the people caught up in this immense tragedy. This unprecedented response to the tsunami should not distract donor partners from meeting their



obligations to the needs of people in distress in other regions of the world as a result of “complex political emergencies” and natural calamities.

We are grateful for all the humanitarian aid and assistance, the immediate assistance of military personnel from various countries and the foreign workers who have provided their expertise. However we would be failing in our duty if we did not emphasize the importance of keeping the local people at the centre of the initiatives for relief and rehabilitation. While aid and assistance from abroad will go a long way to alleviate the immediate suffering and to cater to the needs of the affected people, in the long run there is need for constructive cooperation amongst different faith communities and for spiritual accompaniment to reconstruct their lives and overcome the trauma. These activities will have to be located in and be respectful of the context of local customs and communities – the churches in the region need to be empowered to do this.

All countries co-operating in this relief will have to work out a proper infrastructure of accountability and transparency so that there are no complaints of corruption as time passes. The UN Humanitarian Affairs division has already set an example by engaging a well-reputed independent international auditor’s firm to carry out comprehensive audits of funds received and disbursed.

The Central Committee meeting in Geneva, Switzerland, 15-22 February, 2005:

*Expresses* its condolences and prayers for those who lost their kith and kin, including foreigners who were there when the tsunami hit the coastal areas in South and Southeast Asia;

*Appreciates* the spontaneous response of the international community, the local community, the churches, the ecumenical family, and its related agencies within ACT in providing humanitarian aid and assistance to the survivors and their families affected by the tsunami;

*Commends* the ecumenical partners, the churches and national councils in the region to strengthen their management and leadership capacities in order to efficiently and effectively utilize the aid and assistance received from abroad;

*Deeply concerned* about the welfare of the children who survived the tsunami that they should be properly cared for and looked after, and that children and women do not become victims for the second time at the hands of human traffickers;

*Also concerned* about the long-term implications of redirection of development aid programmes, foreign military involvement in humanitarian assistance programmes, particularly in areas of intrastate conflicts in the region; it is hoped that the crisis will help to bring the parties to the conflicts together to resolve their differences to care for the welfare of the people and serve their needs.

*Urges* churches and humanitarian organizations engaged in relief and assistance programmes to remain alert and sensitive to the local ethos, culture and needs of the people and carry out their operations in close consultation with local churches;

*Calls* on the churches to provide long-term spiritual accompaniment and trauma counselling for social reconstruction of the lives of the survivors and their families;

*Encourages* the World Council of Churches to send living letters to churches and countries affected by the tsunami.

The Central Committee **adopted by consensus** the above Statement on Countries affected by the Tsunami.

### 5.3.4 Statement on the International Criminal Court

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, at a later session invited Canon Bakkevig to continue with the Report.

**Canon Bakkevig** proposed that the Central Committee adopt a Statement on the International Criminal Court. ~

### Statement on the International Criminal Court

#### 1. Introduction

The pursuit of justice, peace and reconciliation has been at the core of the mission of Christian churches as a response to the teaching of Jesus in the Sermon on the Mount: “Blessed are those who hunger and thirst for righteousness, for they will

be filled... Blessed are the peacemakers, for they will be called children of God (Matthew 5: 6-9).

In everyday life and at the international level, Christians and churches all over the world have made the search for justice and peace a central element of their Christian commitment and the WCC has on several occasions highlighted the importance of international law to build a more just world.

## **2. *Importance of the International Criminal Court***

The establishment of the International Criminal Court (ICC) is one of the most important steps forward in International Law in the last decades. The Court provides the international community with an instrument to defend human rights and pursue justice, for specified crimes that otherwise would be committed with impunity. The action of the ICC is an important step in the process of building reconciliation within and among nations and communities.

Entered into force in July 2002, the ICC, according to the Rome Statute on which the Court is based, will try individuals within its jurisdiction, which is limited to the following crimes:

the *crime of genocide*, i.e. the intention to destroy, in whole or in part a national, ethnical, racial or religious group;

*crimes against humanity*, includes murder, extermination, deportation, imprisonment in violation of fundamental rules, torture, rape and sexual enslavement, enforced disappearance;

*war crimes*, includes grave breaches of the Geneva Convention and other serious violations of the laws and customs applicable in international armed conflict, especially those addressed to the civilian population;

the *crime of aggression* (once a provision is adopted by the states party to it).

Human history is filled with examples of horrendous cruelties, aggressions and inhumanities. In just the 20<sup>th</sup> century there are four recognized genocides – 90 years ago the Armenian genocide, 60 years ago the Holocaust, nearly 30 years ago the Khmer Rouge and the most recent genocide in Rwanda, a little more than 10 years ago. There were very different ways of addressing these horrific crimes:



there was almost no consequence for the Armenian genocide, the victors' justice in the Nuremberg trials for the Nazi war criminals, a failed local response with UN support to the Khmer Rouge and the *ad-hoc* International Criminal Tribunal for Rwanda.

In accordance with principles of criminal jurisprudence, ICC cannot exercise jurisdiction retroactively to take legal action against the perpetrators of the unpunished genocides of the 20<sup>th</sup> century. However ICC will provide a permanent tribunal to deal with such future crimes in a coherent way, pursuing justice and reconciliation and thus addressing issues such as impunity and accountability.

The world is presently experiencing many violent conflicts in different regions and many states have been caught in the cycles of violence and revenge. Prosecuting individuals for atrocities committed will contribute to the process of achieving justice for the victims, the perpetrators and for society as a whole. It will also help create respect for the rule of law, establish an accurate historical record and act as a deterrent to future criminals.

While the ICC will not be able to prevent all future human rights violations, it will provide a forum to prosecute the most heinous international crimes when national systems are unable or unwilling to do so. It will offer redress to victims where national courts are not in a position to deliver justice. It will also strengthen the possibility for peace and end the cycle of violence, by offering justice as an alternative to revenge. Finally it will contribute to the process of reconciliation by replacing the stigma of collective guilt with the catharsis of individual accountability.

The Rome Statute for the ICC has been ratified by 97 states up to now. A global Coalition for the ICC has been created to work towards more ratifications all over the world. Special work is being carried out in the United States, which after having signed the Rome Statute, has declared its intention not to ratify it and is actively seeking bilateral agreements in order to exempt US nationals from prosecution by the ICC in an inexcusable attempt to gain impunity from the crimes defined in the Statute.



### 3. *The Churches and the ICC*

“You shall not render an unjust judgement;  
you shall not be partial to the poor or defer to the great:  
with justice you shall judge your neighbour” (Leviticus 19:15).

Churches have welcomed the establishment of the ICC and some have urged their governments to sign and ratify the Rome Statute. The churches recognize that the ICC provides accountability to individuals who otherwise would escape from the jurisdiction of national systems of criminal justice.

The WCC Assembly at Harare in 1998 in its statement on human rights welcomed the agreement to create the ICC, and the Moderator’s report acknowledged the establishment of the ICC as a mechanism that should help the UN to enforce human rights. It encouraged the WCC to cooperate with churches, and other partners to deal with situations and cases where impunity generates injustice and violence.

The churches in different parts of the world, and especially in those countries which have suffered recently gross human rights violations, have been struggling against impunity at the national and at the international level. The rationale of this struggle has been not so much to seek punishment, but to overcome violence and impunity, to support victims and to pursue peace, justice and reconciliation.

In this work, the paradigm of restorative justice has emerged as a way to stress the importance of restoring broken relationships within the communities. Through restorative justice, people began to understand each other's vulnerability and acknowledge their humanity. Restorative justice means restore victims, restore perpetrators and restore communities. A victim-centred approach emerges as one of the characteristics of restorative justice procedures from the community level to the national level. The ICC, through the importance given to the participation of victims in its structure and proceedings, brings this dimension to the international level in a new way.

Churches and ecumenical organizations have interpreted the cries of the victims as a demand to respect their rights. The ICC responds to victims' rights to truth, justice and reparation. Victims have the right to know exactly what happened in the case of grave human rights violations. Victims have the right to a just procedure. Victims have the right to compensation, restitution and rehabilitation because of the harm they have suffered. While the key role of the victims in the ICC is highlighted in the establishment of the "Victims and Witnesses Unit" under the Registry and the "Victims Participation and Reparations Section", the creation of the Trust Fund specifically addresses the reparation of victims of crimes within the jurisdiction of the Court.

The Central Committee of the WCC, meeting in Geneva, 15-22 February 2005, therefore:

***Reaffirms*** the importance of international law and international instruments to address the challenges of today's world in the current process of globalization;

***Reiterates*** its appreciation for the creation of the ICC as a permanent instrument to provide accountability for specified crimes in the process of overcoming impunity and pursuing justice;

***Recalls*** the commitment of the churches in the *Decade to Overcome Violence – Churches seeking reconciliation and peace*, following the biblical teaching "Seek peace and pursue it" (Psalm 34:14);

***Welcomes and endorses*** the establishment of the ICC as an adequate tool that will contribute to peace building with justice;

***Encourages*** the ICC – Judges, Prosecutor, Registrar and Staff – to follow strictly the procedures established in the Rome Statute in order to fulfill its role of achieving justice in cases brought before it and recalls the need for having gender and regional representation in all positions according to the Rome Statute;

Especially *highlights* the importance of the victims' participation as laid down in the procedures and the creation of the Trust Fund of the ICC to compensate victims and relatives of victims of crimes under the jurisdiction of the Court;

*Commends* the unprecedented acknowledgement by the ICC of women's human rights and gender-specific rights abuses as crimes against humanity and war crimes, which enables recourse to women victims;

*Asks* all governments which have not yet ratified the Rome Statute for the ICC, and especially the United States, to ratify it promptly without reservations giving the Court as wide a jurisdiction as the Treaty permits over human rights and humanitarian law violations to ensure political balance;

*Expresses* its recognition to the governments which have ratified the Rome Statute of the ICC, and *asks* them to adapt their national legislation to implement the ICC and effectively support any process under the ICC jurisdiction;

*Calls upon* WCC member churches to:

urge the universal ratification of the Rome Statute of the ICC, particularly in those countries which have yet to ratify the Rome Statute;

cooperate actively with the ICC in those countries where procedures have already started;

- develop training activities to deepen the knowledge of the relevance of the work of the ICC;
- support Christian, ecumenical and inter-religious initiatives which specifically address the work of the ICC, like the Faith and Ethics Network for the ICC and the Centre for Justice and Reconciliation in The Hague;
- join, in their own countries and regions, other civil society initiatives, like the Coalition for the International Criminal Court, to support the work of the ICC;
- continue to pray for a just and peaceful world.

The Central Committee **adopted by consensus** the above Statement on the International Criminal Court.



### **5.3.5 Statement on Detainees held at Guantanamo Bay**

**Canon Bakkevig** proposed that the Central Committee adopt a Statement on Guantanamo Bay:

#### **Statement on Detainees held at Guantanamo Bay**

All human beings regardless of race, sex or belief have been created by God as individuals and in one human community. “Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal in the determination of his rights and obligations and of any criminal charge against him” (Article 11 of the Universal Declaration on Human Rights).

The Central Committee is therefore deeply concerned by the continued unconscionable and illegal detention of over 600 foreign nationals, mostly Muslims at the Guantanamo Bay Naval Base. The detainees have been held without due process and in total violation of the norms and standards of international humanitarian and human rights law including the provisions of the International Covenant on Civil and Political Rights (ICCPR) which the US ratified in 1992.

The US Government has denied detainees the scrutiny of their cases by courts of law in the US on grounds that “they are being held under the President’s authority as Commander in Chief and under the laws and usages of war”. Also they are “aliens with no connection to the US being held outside the sovereign US territory”. These grounds of detention undermine the universal principles of jurisprudence and are in violation of the fundamental rights of the detainees.

We are therefore encouraged by the actions of the NCCC-USA that has joined voices with other human rights, legal and religious non-governmental organizations in an *amicus curiae* brief filed in the US Supreme Court. The NCCC-USA’s request to visit the detainees at Guantanamo Bay on a pastoral and humanitarian basis was denied by the government. The NCCC-USA remains committed to the struggle for justice and rule of law and continues to monitor the



situation as some of the cases of the detainees are being litigated under the US judicial system.

The Central Committee meeting in Geneva, 15-22 February 2005:

***Urges*** the US Government to immediately grant legal rights accorded to detainees as outlined in the *amicus curiae* brief to which the NCCC-USA, together with other national and international non-governmental organizations, is a party;

***Appeals*** to the US Government to let NCCC-USA fulfil its pastoral and humanitarian responsibilities to the detainees by giving it permission to visit them at Guantanamo Bay;

And calls on the churches to:

***Appreciate and encourage*** the important work being done by the NCCC-USA in its endeavours to struggle for the rule of law and secure due process for those detained at Guantanamo Bay;

***Educate and conscientize*** their congregations to the situation of those presently under detention in Guantanamo Bay and to fulfil their responsibility as a community of faith in Christ by calling for the release of those being held in detention under inhuman conditions;

***Calls*** on member churches to pray for the just and fair treatment and trials of those under detention and for their families.

The Central Committee **adopted by consensus** the above Statement on Detainees held at Guantanamo Bay.

### **5.3.6 Statement on the Iraq Crisis: Enhancing Peace, Accountability and the Rule of Law**

**Canon Bakkevig** proposed that the Central Committee adopt a Statement on Iraq (given here in the form in which it was adopted):

The crisis in Iraq persists at the expense of the Iraqi people and with long-term complications for the international community. The World Council of Churches (WCC) Central Committee, meeting in Geneva, Switzerland, 15-22 February 2005, issues this statement mindful of the consequences of this crisis and remembering especially women, children and men who have lost their lives to war and conflict in Iraq, the uncounted dead, the many who are injured, sick and traumatized by violence, and the millions bereaved or in fear. We note that this war is only the latest of eight wars in Iraq since World War I, a violent century, when foreign entities and local elites monopolized the region's petroleum while generally neglecting the good of its people.

The fate of Iraq's poorest and most vulnerable citizens especially concerns us - one fifth of the nation, some five million people whose deprivation endures from the previous regime to the present. Their infant mortality rates, income levels and access to clean water, sanitation and health care suffice to keep a nation with the second largest petroleum reserves in the world, and more pledges of aid than all Africa, on the list of countries that suffer the most extreme forms of poverty.

We recognize Iraq's Christian communities for their unique role in Iraqi society today, for their time-honoured witness to the Gospel and for their commitment to live in harmony with their neighbours. We declare that the current conflict is not a religious conflict and that leaders of the parties involved have a responsibility not to misuse religion to further fuel the conflict.

In the birthplace of Abraham, we look to his children - Jews, Christians, Muslims - to become agents of the healing and reconciliation that Iraq so sorely needs and that faith so clearly requires.

We see a ray of hope for the future in the millions of citizens who went to the polls last month, even though others did not participate, including some Christian communities that were prevented from voting. The embrace of a democratic process is a vote for a new Iraq, one freed both from dictatorship and from occupation.

Most news has not been positive, however. At this point in the crisis we are obliged to note that positions we took three years ago are, regrettably, still relevant, including:

Our calls for sustained diplomacy on peaceful solutions, our rejection of pre-emptive military action and our affirmation of the international rule of law (Central Committee Minutes, 2002, p. 104);

Our appeal to uphold the UN Charter's limits on the use of force, our denunciation of human rights violations in Iraq and, on the eve of war, our strong affirmations of church actions world wide for peace (Executive Committee Minutes, February 2003, pp. 31-34); and, five months after the pre-emptive strike on Iraq,

Our dismay at the UN Security Council for yielding to pressure to legitimize the occupation and undermining its mandate as the arbiter of international security, our condemnation of atrocities under Saddam Hussein, our defence of Iraq's territorial integrity, our support for unimpeded and impartial humanitarian work there, our concern at polarization over the war within the US, our warning against the establishment of foreign military bases in Iraq, our call for war reparations to the Iraqi people, and our affirmation of the role of Iraq's churches in rebuilding civil society together with other religious communities in Iraq (Central Committee Minutes, 2003, pp. 50-56).

We firmly reject assertions of the so-called 'global war on terror' as justification for the war on Iraq. To employ again now the same indiscriminate language against other countries in the region is both irresponsible and dangerous. Leaders who used the false pretexts of terrorist connections and weapons of mass destruction in Iraq to bolster their case for war will be judged by history. Time



will also bring acknowledgements of the actual loss of life in Iraq and record how democracies respond appropriately to acts of terrorism.

The WCC Central Committee appreciates the principled and important opposition to the war on Iraq among church leaders and members around the world, yet is alarmed that churches, communities and individuals who have much to offer in constructive dissent should be silenced because patriotism runs high in their government, media, election campaigns, and even local parishes.

We are deeply concerned at violence that targets innocent civilians in order to kill people by category - in suicide bombings at community gatherings, in summary executions of new job applicants, by the bombing of churches and mosques, and in the taking and murdering of hostages.

We condemn unequivocally the torture and humiliation of prisoners in Iraq and deplore the relegation of punishment for these crimes to low-ranking soldiers despite ample evidence of decisions at high levels of the US Administration to bypass obligations under international law.

The overarching violence in Iraq arises from the disproportionate use of force by coalition armies, causing up to 100,000 civilian deaths and destroying whole towns and neighbourhoods purportedly to save them. We note that such strategies of occupation and subjugation engender further violence, work to excuse adversaries from their own barbarities, inflame public opinion across the region, and lower the political threshold for state-sponsored violence in conflicts around the world.

The human costs of war and conflict weigh heavily on women in Iraq. The breakdown in public safety, the collapse of health care and sanitation, and the denial of basic rights traps women and girls now and will hold them back from shaping their nation's future.

Financing this war and occupation in Iraq has been and continues to be an unconscionable misallocation of the world's wealth. The 200 billion dollars



already allocated by the US Administration for use in Iraq would, for example, provide safe drinking water to every child in need in the world for a decade and a half thereby saving 25 million lives. As for existing obligations, the amount spent to date would pay US dues to the United Nations for the next 400 years.

This one episode reflects the global imbalance between national security concerns and human security needs, and demonstrates a failure of accountability in the international community.

The WCC Central Committee therefore ***calls*** governments and intergovernmental bodies to greater accountability under the rule of international law both for the cause of peace in Iraq and for more effective management of such crises in future.

We request member churches and WCC-related organizations to engage their governments in this call as well, encouraging action in the following areas:

***Take steps*** in the appropriate international forums to open debate of a timetable for the reduction and termination of the US-led Coalition's military presence in Iraq and for the removal of its military bases there;

***Monitor*** each Iraqi election of 2005 so that these exercises of popular will under de facto occupation are used to further the prospects of genuine self-rule and are not used to prolong the authority of non-elected or foreign entities;

***Prepare*** for the progressive transfer, under the auspices of the United Nations Security Council, of governance and resource management in Iraq to broad-based, national institutions where contending groups can learn to negotiate over power and policy;

***Prepare*** similarly for the transfer of Iraq's security affairs to a joint Iraqi-UN peacekeeping force;

***Constitute*** a United Nations mechanism to oversee the post-war reconstruction of Iraq on terms that refocus international aid and Iraqi resources around the basic rights and well-being of the Iraqi people, give guidance in matters of war damage

compensation, ensure the maximum feasible participation of Iraqis in reconstruction and development projects while greatly reducing the role of foreign contractors, and guarantee public accountability for such projects;

***Reconfirm*** that the war on Iraq was illegal under the United Nations Charter and international law and address the need to consolidate international political consensus on the legal grounds for military action and on legitimate responses to threats;

***Assist and enable*** independent, credible and accurate third-party verification of casualty levels on all sides during this conflict -assigning responsibility for the deaths, illnesses, traumas and injuries caused directly and indirectly by the disproportionate use of force, by unexploded ordnance, and by the use of depleted uranium;

***Prevail upon*** the US Administration to revert from its current violations of international law on the arrest, detention, treatment and legal representation of prisoners and by closing all extra-territorial, extra-legal prisons involved;

***Advocate*** for human rights in Iraq and for adherence to international humanitarian law - especially the Fourth Geneva Convention and its Additional Protocols - by the occupation authorities, the interim government, and subsequent governments in Iraq.

The WCC Central Committee also ***calls*** member churches and WCC-related organizations to engage in local and international actions to heal wounds inflicted during the crisis:

***Assist*** Christians citizens to stay in Iraq by speaking out on their behalf and on behalf of all who suffer violence, killings, attacks and kidnappings there; providing help to churches and agencies in neighbouring countries that have welcomed tens of thousands of Iraqi Christians forced to flee; and praying and working for their safe return;

***Strive***, as churches, to heal divisions arising out of this conflict around the world that have developed before, during and after this war, and call governments to join with churches, in the lengthy process of reconciling such divisions;

***Support*** the continuing efforts of Christians to work with Muslims and people of other faiths in discerning common goals for Iraq and the Middle East, and in choosing courses of action that will lead toward those goals;

***Call*** churches around the world to pray for peace in Iraq, stand in solidarity with churches that question this war and, confessing the need for broader dialogue, listen to and engage with the many Christians who do not share our stance against the war.

We commend these actions to member churches and governments for the good of the people of Iraq and for the cause of peace in the Middle East.

Some changes to the proposed Statement were proposed and accepted by Canon Bakkevig.

The Central Committee **adopted by consensus** the Statement on the Iraq Crisis: Enhancing Peace, Accountability and the Rule of Law, in the version given above.

### **5.3.7 Memorandum and Recommendations on Practicing Hospitality in an Era of New Forms of Migration**

**Canon Bakkevig** then proposed that the Central Committee adopt a Memorandum and Recommendations on Uprooted People (given here in the form in which they were adopted):

Ten years ago, in September 1995, the WCC Central Committee adopted a statement on uprooted people called “A Moment to Choose: Risking to be with Uprooted People.” The term “uprooted people” was used to refer to all those who are compelled by severe political, economic, and social conditions to leave their lands, including refugees, internally displaced people and forced migrants. In fact,



the reasons why people are compelled to leave their communities are often mixed. People flee wars because their lives are threatened, but also often because their livelihoods are destroyed. Those fleeing persecution may use the same migratory routes as those who leave their communities in search of jobs.

While the difficulties encountered by those seeking security and survival in other communities are not new and have been addressed in previous WCC statements, there have been disturbing developments over the past decade. This statement focuses on two of these developments: new patterns of migration as a result of globalization and the effects of the events of 11 September 2001 on the movement of people.

In this context of new patterns of migration, it is important to state that migration is normal and that it is a part of our history. But many people are forced to migrate because of dramatic events. Christ calls us to offer hospitality towards migrants and refugees. The theme of hospitality was highlighted at the 2004 Plenary Meeting of the Faith and Order Commission of the WCC around the text: “Receive one another, therefore, as Christ has received you for the glory of God” (Romans, 15:7). The daily challenges faced by today’s migrants and refugees demonstrate that we have much to do to translate this call to hospitality into reality.

### **Globalization of economies**

As the integration of national economies into the global economy has intensified disparities between rich and poor, more people seek to leave their home countries in search of better economic opportunities – or survival. According to the International Organization for Migration, there are 175 million migrants in the world today. The revolution in communication and transportation, also a consequence of globalization, increases the possibilities for people both to know that living standards are better elsewhere and to find means of moving toward other countries. While economic migration was dominated by young single men in the past, today more than 50 % are women migrating to other countries for employment.

While globalization has meant that the movement of some people has become easier, governments of countries in both the North and South have generally pursued policies to keep out those migrants who seek to enter their countries outside of legal channels. As it becomes harder to reach the borders of some wealthy countries, new destination countries for migrants are emerging. Thus Central and Eastern European countries have received many more migrants as the routes to Western European countries have become more difficult, or asylum seekers are returned to these countries. Secondly, as entry into rich countries becomes more difficult, migrants resort to increasingly dangerous routes, whether by boarding rickety boats across the Mediterranean or crossing inhospitable land borders into the US. The number of deaths of people seeking to enter rich countries is rising. Thirdly, would-be migrants increasingly turn to smugglers and traffickers to cross borders. Another consequence is that many refugees no longer seek asylum, but rather stay in irregular situations for fear that their justified claim would lead to deportation to a third country.

### **Emerging trends in migration**

Trafficking involves recruiting and/or transporting people using violence, other forms of coercion, or providing misleading information in order to exploit them economically or sexually (through for example, forced prostitution and bonded labour). Trafficked persons are often in conditions of slavery and are no longer free to move or to decide on their destinies. Women and children are particularly vulnerable to trafficking. UNICEF reports that child trafficking doubled in the decade between 1989 and 1999. Trafficking has now become big business. It is estimated that 600,000-800,000 human beings are trafficked every year with annual profits of US\$8-10 billion.

Given demographic trends of low fertility rates and ageing populations, developed countries need migrants to maintain their standards of living and provide tax revenues to pay pensions to their elderly populations. This widely shared analysis stands in sharp contradiction to the actual design of migration policies – where they exist at all.

Indeed, for the host countries, migration poses many challenges. In developed countries, migrants, particularly undocumented migrants, are working at jobs which are often disdained by the local population. In many countries, some politicians have found it easier to blame immigrants than to admit their own inability to develop and implement necessary social programmes. Migration also leads to increasingly multi-cultural and multi-faith societies which raise questions about national identity. Instead of tolerance and mutual respect, however, migrants are often subjected to xenophobic and racist attitudes and behaviour. In fact, racism is increasing dramatically in developing countries while employment and social conditions are deteriorating, also due to the liberalization of economic markets.

On the positive side, a number of countries have long-standing policies and programmes to promote “multiculturalism,” which assist both migrant groups and their host communities to build mutual respect. Churches have been transformed by welcoming migrants and the establishment of growing numbers of migrant churches is enriching the ecumenical landscape in many regions.

However, programmes to promote multi-cultural approaches are under enormous pressure. While multi-cultural societies are a description of reality in most countries, policies to restrict rights, particularly social but also fundamental rights of migrants, are pursued more and more. Too often, the labour and service are welcome, but the persons are not. Restrictionist policies leave more and more migrants in insecurity, and they in turn often seek security in their own ethnic communities. It seems like a vicious circle, a self-fulfilling prophecy of failed integration, leading to ever-higher hurdles to integration and increasing fears in societies.

Migration also has an impact on the migrants’ countries of origin, with the so-called “brain drain” of migrants who leave their countries. According to the International Organization for Migration, Africa has already lost one-third of its human capital. The examples are many. One-third of Ethiopia’s medical doctors have left the country. In the 1980s, Ghana lost 60% of its graduating doctors.



Migrants send money home. The remittances from migrants have increased from an estimated US\$2 billion in 1970 to US\$100 billion in 2003; some research indicates that the amount flowing through informal channels is an additional US\$100 billion. This figure far surpasses the US\$68.5 billion which rich countries currently spend on official development assistance and represents a substantial portion of national GDP in many Southern countries. As the amount of remittances grows, governments are increasingly anxious to access these hard currency funds through taxation on money transfers. While some of these funds are used for development of infrastructure, there are few incentives for migrants to invest and gain pension and social security through such transfers. Migrants complain also about high bank charges – often reaching 20-30% of the total – which they must pay to send money home.

### **Security approach to migration**

Since 9/11, governments have sought to prevent the entry of “terrorists” into their territories through a host of new restrictive measures. New laws, stricter passport controls, heftier carrier sanctions, heightened visa restrictions, and increasingly militarized borders are intended to control entry into national territory. These policies have a particular impact on migrants coming from certain regions. In fact, many tourists and ecumenical visitors have experienced the consequences of tightened immigration policies and visa requirements.

Detention of asylum-seekers, already widely practised by Northern governments, has increased since 11 September 2001. In Australia, every man, woman and child who arrives without a visa to seek asylum is subject to mandatory, indefinite and non-reviewable detention. Asylum-seekers intercepted en route to Australia by the Navy are forcibly transferred to detention and processing centres in the Pacific where the responsibility and enforceability of human rights is weak and unclear. Some European governments now wish to emulate Australia’s “Pacific Solution” and are exploring new ways of shifting the responsibility for asylum-seekers to third countries by setting up camps in other regions. While officially these proposals were withdrawn from the political agenda of the European Union after a study demonstrated that the concept is not feasible, the idea continues to come up.

There is a tendency to transfer the responsibility for examination of asylum claims and for refugee protection to third countries with weaker judicial guarantees for refugees and less economic potential to care for and integrate refugees.

Deportations of foreigners are becoming more common. Governments which in the past tolerated the presence of asylum-seekers whose claims had been rejected are now rounding people up and sending them back to the country of origin or a third country. In the case of Central America and the Caribbean, these deportations are having serious social consequences, particularly when those deported have a record of criminal and/or gang activity.

Security concerns in some countries have led to violations of civil liberties and reduced legal certainty of residence status or legal redress. In a context where migrants, particularly of Arabic origin or Muslim faith, are suspected of being potential criminals or “terrorists”, racial/ethnic attacks are dramatically increasing.

### **Increased military involvement in humanitarian affairs**

Even as people continue to be displaced by war and civil conflicts, humanitarian assistance to refugees and the displaced is becoming more dangerous. Attacks against humanitarian workers are increasing, in Afghanistan, Iraq, Chechnya and many other places. The increasing use of humanitarian assistance as a tool of foreign policy and the growing involvement of military forces in providing humanitarian aid have blurred the lines between humanitarian assistance and political motivations. Humanitarian space is becoming more limited. Conflicts continue to displace people, but solutions are becoming more elusive. Well over half of the world’s refugees have been displaced for more than 10 years, without basic prospects for repatriation, local integration or resettlement.

While there is a substantial body of law upholding the rights of refugees to be offered protection, these international instruments have been weakened over the past decade. Governments are implementing the basic provisions of international refugee and human rights laws in more restrictive ways. It has been 15 years since the International Convention on the Rights of All Migrant Workers and Members

of their Families was opened for signature, and two years since it came into force, but the Convention has still not yet been signed by any government of a country hosting large numbers of migrants. Migration management – rather than migrants' rights or justice – has become the watchword of international discussions about migration, the focus still limited to controlling and preventing migration.

Analyzing global patterns of migration reveals an enormous gap between the Gospel imperative to practice hospitality towards strangers and the actual policies and practice of governments to close borders. We confess that there are Christians who reject those who are different from them. At the same time, thousands of individual Christians and congregations are working with refugees and migrants in increasingly difficult contexts and need to be supported. Thoughtful, researched alternative models do exist to counter harsher government policies; these need to be shared and used as a basis for common action. Churches are deeply involved in community education and advocacy at the local and national level and the need for international cooperation in advocacy for the uprooted has never been greater.

### **Recommendations**

The Central Committee, meeting in Geneva, 15-22 February 2005, calls upon the World Council of Churches to evaluate appropriate programmes consistent with these recommendations and calls upon its member churches and all Christians:

- To *encourage* and support churches and Christians who are engaged in defence of lives and protection of all uprooted people: refugees, internally displaced persons and migrants;
- To *affirm* a culture of encounter, hospitality and cordial welcome for migrants, and to identify positive examples where churches have worked together effectively to offer alternatives to restrictionist policies;
- To *raise* awareness within church constituencies of the resources and assets which migrants and refugees bring to their communities including arranging encounters between host and uprooted people to break down prejudices, fears and stereotypes;



- To **organize** prayer meetings and awareness raising campaigns around International Migrants Day (18<sup>th</sup> December) or World Refugee Day (20<sup>th</sup> June) or other special days on such themes in individual countries;
- To **work with** churches and related organizations in regional and global ecumenical networks for uprooted people to respond to the needs of people forced to cross national borders, to advocate for the respect of their fundamental human rights, and to build capacity to implement programmes by churches in different regions;
- To **promote** multicultural ministry, both in training for local church staff and through exchange between churches in host countries and countries of origin and to deepen theological reflection on the theme of hospitality and uprootedness;
- To **include** the concerns of uprooted people, particularly racist violence against migrants, where appropriate, in events organized around the Decade to Overcome Violence;
- To **combat** the trafficking of human beings, particularly women and children for sexual exploitation; to work with governments, churches and concerned non-governmental organizations to ensure that the victims of traffickers receive the necessary treatment and respect and can avail themselves of judicial review and legal advice; and to oppose efforts by governments to use the existence of trafficking as an excuse to restrict further immigration;
- To **ensure** that both advocacy and assistance programmes are based on a recognition of the particular ways that gender, race, ethnicity and class interact to intensify the marginalization of uprooted people;
- To **take** a proactive role in inter-religious dialogue on issues of society and religious communities to overcome conflicts within society;
- To **analyze and study** the political, economic, social and environmental reasons for uprooting of people and in this context examine the role of governments in creating conditions that uproot people or place migrants in difficult situations, and develop educational material for the whole life of the church on causes which uproot people;
- To **challenge** governments who seek to introduce ever more restrictionist entry policies and to challenge the trend toward using security concerns to justify detention of all undocumented migrants and/or asylum-seekers;

- To *press* governments not to pursue actions to criminalize migrants or those who seek to protect them and to encourage governments to do more to create and facilitate welcoming societies and to foster the integration of refugees and migrants into their communities;
- To *insist*, as a matter of principle, that undocumented migrants and asylum-seekers are detained only in exceptional circumstances and that in those exceptional circumstances, to ensure that people are detained for only a limited time and can avail themselves of judicial review and legal advice. Under no circumstances should the conditions of detention for migrants and asylum-seekers be lower than that for convicted criminals.
- To *seek ways* of increasing collaboration between churches and related organizations to uphold international law and international institutions established to provide protection and assistance to those who are uprooted;
- To *promote* ratification and implementation of the International Convention and Protocol relating to Refugees (1951/1967) and the International Convention on the Protection of the Rights of All Migrant Workers and Members of their families (1990); and
- To *recognize* that humanitarian laws relating to migrants, refugees and internally displaced people are under constant review and revision, because of changing international environment. Churches are called to monitor and undertake research to equip themselves to participate in these intricate issues that are likely to result in change of laws and legislation, on both international and national levels.

The Central Committee **adopted by consensus** the Memorandum and Recommendations in the version given above.

**Canon Bakkevig**, in concluding, the Report thanked the Public Issues Committee for their cooperation, the excellent staff for their work and the Central Committee for the trust placed in him as moderator [applause].

## 6. PREPARATIONS FOR THE NINTH ASSEMBLY

After prayer in the Chapel, remembering the victims of the Asian Tsunami, the Central Committee gathered for Bible Study in the Conference Hall. The Bible Study, on John 4: 1-42 and Ezekiel 47: 1-12 (texts chosen for the Assembly), entitled 'Water and the well springing to eternal life', had been prepared by the late Fr Sergei Hackel. Mr Alexander Belopopsky, in a tribute to Fr Hackel, who had died only the previous week, explained that he had been the senior priest of the Russian Orthodox Church in Great Britain. The Study was read by Ms Alice-Jean Finlay, and members then discussed prepared questions in their table groups.

Then in a presentation with contributions from young people from Canada, India, Honduras, Finland, South Korea, Brazil, Syria, Fiji, Norway and Zambia, in which they expressed their hopes, the hall rang repeatedly with the words, 'God, in your grace, *let youth* transform the world'.

The Central Committee met in **hearing session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Rev. Norman Shanks, moderator of the Assembly Planning Committee to report on preparations for the Assembly.

**Mr Shanks** was grateful for the presentation by the stewards. He outlined the work done by the Assembly Planning Committee, in particular their visit to Porto Alegre, 9-14 November 2004. The Pontifical Catholic University, the venue for the Assembly, had excellent facilities and infrastructure. The APC would be meeting again immediately after the present Central Committee meeting.

The Assembly would be shorter than previous assemblies and it was a particular challenge to include all necessary elements. Presenting the timetable and the programme, he stated that they reflected the following principles and considerations:

- The twin objectives of achieving



- 1) a balance of prayer, fellowship, deliberation and business, and
- 2) a "flow" through the different stages of the Assembly programme.
- The need to ensure an adequate opportunity for delegates
  - 1) to share insights and experiences of their churches,
  - 2) to reflect on the work of the WCC since Harare, and
  - 3) to shape the future direction and programmes of the WCC.
- The need to reflect the Latin American context and provide opportunity for engagement and encounter with the Brazilian and Latin American churches.
- The importance of securing the active involvement of young people in the Assembly.
- The limitations imposed by a shorter period than previous Assemblies and the need to contend with the heat that will be encountered in February.

He then introduced Mr Douglas Chial, the Geneva-based Assembly Coordinator.

**Mr Chial** presented a draft Assembly programme, describing its various components: its spiritual life, Bible studies, Sunday visits to local churches, ecumenical conversations, the Mutirão (a varied programme open to all participants), and business sessions. It would be the first Assembly to take place in Latin America, and in the largest Latin American country. The Pontifical Catholic University would prove an excellent venue, having had the experience of hosting the World Social Forum with 100,000 participants. Our Assembly would have 3,000 participants! One aim was that the Assembly would gather more young people than any other previous Assembly: there would be a youth camp of 250 Latin American young people.

**Mr Shanks** then highlighted key points in the APC Report that were being referred to the Central Committee for decision via Policy Reference Committee II. He then invited Metropolitan Gennadios (Assembly Worship Committee Moderator) to report on the work of the Assembly Worship Committee.

**Metropolitan Gennadios** observed that participation in the Worship Committee had been a learning process, particularly in light of the need to take into account

and implement the recommendations of the Special Commission on Orthodox Participation.

The full Worship Committee (after a meeting of the small core group) had met twice, once in Bose, Italy, and once in Porto Alegre. In Porto Alegre they had been able to make practical arrangements, including determining the site of the worship tent and liaising with the local churches. The Opening Worship would be quite late on the first day, 1800 hrs, because it would then be cooler and would enable more local participation. He outlined the worship life of the Assembly and stressed that eucharistic services in the University Chapel would be outside the official Assembly programme. He expressed the thanks of the AWC to the APC and the Assembly Office.

**Mr Chial**, at the invitation of Mr Shanks, informed the Central Committee of the present position regarding delegation nominations.

Of the 85% of delegates nominated directly by member churches, 195 out of 337 member churches had responded, either naming delegates or indicating when they expected to do so – a response of approximately 60%.

For the 15% of delegates nominated by the Central Committee on proposals from member churches to redress imbalances, only 68 member churches had nominated 132 additional delegates to be considered for these 109 delegate places. The usual Orthodox/non-Orthodox proportions would apply to the 15%, i.e. 25% delegate places for Orthodox members churches, 75% delegate places for other member churches.

Policy Reference Committee II would consider the situation and recommend appropriate action.

**The General Secretary** outlined how future Assembly preparation work would be done after the present meeting, the last before the Assembly. There was a division of responsibilities: the APC would continue to be responsible for the programme

and its flow, the worship and logistics; the Executive Committee would assume responsibility for the business agenda of the Assembly.

The Executive Committee had made a beginning and had already at its meeting just concluded discussed Assembly committees, regional and confessional meetings, and the procedures for elections of the new Central Committee and of presidents.

**Mr Chial** expanded further on the business agenda of the Assembly, drawing attention particularly to the proposal that there be only one Policy Reference Committee.

## **Discussion**

**Dr Best**, in a later session, invited comments and questions from the floor for response by Mr Shanks, Metropolitan Gennadios and Mr Chial. Many detailed points were raised and dealt with. Some of the major points were:

- The Evangelical Church of Lutheran Confession in Brazil had adopted the theme of the Assembly to prepare parishes.
- It would be important for the ecumenical community to demonstrate solidarity with the Brazilian and other Latin American churches in their struggle against impunity.
- Confessional Common Prayer in the evenings (Anglican, Eastern Orthodox, Pentecostal, Roman Catholic) could be extended to include a Lutheran evening worship liturgy.
- The Executive Committee would use names proposed by churches as they drew up the membership of Assembly committees.
- Proposals could still be made of names for consideration by Policy Reference Committee II for inclusion in the list of the 15% Central Committee appointed delegates.
- There was a plea for a single eucharistic service within the official programme, but that would strain to the limit our aspiration to consensus.
- There was no provision being made for pre-Assembly visits to churches.



**Dr Best** thanked Mr Shanks, Metropolitan Gennadios and Mr Chial for their presentation. The matters requiring decision by the Central Committee were referred to Policy Reference Committee II.

## **7. PROGRAMME COMMITTEE**

### **7.1 First Report of the Programme Committee**

The Central Committee met initially **in hearing session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, invited Fr K M George to give the First Report of the Programme Committee.

**Fr George**, observing that a popular vision of the WCC was of ‘an elderly gentleman reading a paper’, indicated that he would request younger colleagues to present the report. It was an immense task for the Committee and the staff to oversee all the programmes and they would be making recommendations for the pattern of the Programme Committee’s work after the Assembly. He then invited Rev. Dr Bruce Robbins and Rev. Ruth Bottoms to continue.

**Dr Robbins** read the report.

### **Discussion**

**Dean Gadegaard** asked whether discussion had taken place on how to integrate Faith and Order into the totality of the WCC’s work.

**OKRätin Krüger** asked who was now leading Faith and Order.

**Bishop Ntahoturi** asked where the Focus on Africa appeared in the report.

**Ms Glynn-Mackoul** feared that the proposed increased frequency of meetings for consultative bodies would increase the burden on the staff.

**Ms Finlay** asked how the Commission of the Churches on Diakonia and Development related to the recent Consultation on Enhancing Cooperation in the Field of Diakonia and Development.

Ms Bottoms responded to the questions.

She acknowledged, responding to Dean Gadegaard, that an integrated approach to the work of the WCC was necessary, but while respecting the historic streams of the work. That applied not only to Faith and Order, but also, for example, to the Commission on World Mission and Evangelism.

Responding to OKRätin Krüger, she stated that Dr Tom Best is at present the Acting Director of Faith and Order and the appointment of a new Director was in process.

Responding to Bishop Ntahoturi, she reassured him that the present report dealt with reports from consultative bodies only. The Focus on Africa was mentioned elsewhere in the document Programme Highlights.

She was grateful to Ms Glynn-Mackoul for her concern for the staff, which she shared. The request for more frequent meetings sprung out of a concern for more efficient work.

**The General Secretary** made some additional comments. The Focus on Africa itself did not have a consultative body. It was located within the Commission of the Churches on International Affairs. The recent Consultation on Enhancing Cooperation in the Field of Diakonia and Development did not appear in a report to the Central Committee as it was part of a still developing process. He had mentioned it to the Executive Committee, a progress report would go to the Executive Committee in September, and they would continue to monitor the process and take any necessary action.

The Central Committee moved from hearing session to decision session.

The Report before the Central Committee was:

### **1. Introduction**

As the Programme Committee began its work, the moderator Rev. Fr Dr K.M. George reminded the committee that these were its last meetings. He spoke of a story from the traditions of the early church of a desert mother, “amma” who never went anywhere, but who on being asked what she was doing there, answered “travelling”. In this spirit the committee began its work.

The tasks of the Programme Committee in its sessions before and during the Central Committee were:

1. Receive and comment on the Programme Highlights 2004.
2. Receive and comment on the reports from the commissions, the Bossey Board, the advisory group and the reference groups; and receive and comment on self-evaluations conducted by some of the consultative bodies. To discuss the report “From Harare to Porto Alegre”, receive comments from other committees and present recommendations to Central Committee.
3. To discuss the report on the Pre-Assembly Programme Evaluation, receive comments from other committees and present recommendations to the Central Committee.
4. Discuss matters related to the consensus methods/changing rules of debate.
5. Consider matters arising from the reports of the officers, the Moderator and the General Secretary, in relation to programmes and forward comments to other committees.
6. Propose recommendations for the work of the Programme Guidelines Committee at the 9<sup>th</sup> assembly.
7. Other pertinent items that emerged needing Programme Committee consideration.

As in the past, the Programme Committee sought to work in a creative way. It divided into three groups for a detailed discussion of reports and as a means to enable many voices to be heard. The small group format was essential given the



time constraints of the meeting as well as to facilitate the full participation of the committee. However, this was at the expense of all persons fully discussing each matter.

## **2. Programme Highlights 2004**

The Programme Committee received a power point presentation in illustration. Given the full report of all programmatic work since Harare that is before the Central Committee this document only gives highlights of programme work in 2004. The Programme Committee **received** the report and **commends** it to the Central Committee for their information.

## **3. Reports from Consultative Bodies**

The Programme Committee received ten summary reports from consultative bodies. It expressed its gratitude for the faithful work done by these bodies in assisting programme directions, implementation and evaluation, and it recognized that, as these were summary reports, far more work lay behind them. It recognized that some of these bodies, namely the Commission of the Churches on Diakonia and Development, the Commission on Justice, Peace and the Integrity of Creation, and the Reference Group on Inter-religious Relations and Dialogue, formed at the Central Committee meeting of 2003, had met for the first time since the restructuring of the programmatic work into 13 core programmes and two international ecumenical initiatives.

The Programme Committee continues to express its unease at the reality that it struggles with to have a full overview of all the programmatic work due to its own limited meeting schedule. The methodology of working in small groups and receiving only summary reports means that few Programme Committee members have a full grasp of many programmes. It further notes that Central Committee members have even less opportunity to grasp the breadth of programme work. It encourages Central Committee members to ask for the appropriate Programme Committee report from a consultative body when a person wants to know more and to network with the relevant staff team.

### **3.1 Reference Group on the Decade to Overcome Violence**

The Programme Committee **received** the report and appreciated the extensive achievements of the DOV during the first half of the Decade. The practice of deciding on the focus well over a year ahead of time has proven very helpful for planning and preparation with churches in the region. The annual focus for 2006, previously approved by the 2003 Central Committee is on Latin America, where preparations are already underway.

**The Programme Committee recommended:**

that the Central Committee adopt the following regions for forthcoming years, with specific aims, content and themes to be developed in conjunction with regional partners:

- 2007: Europe – this coincides with the third European Ecumenical Assembly.
- 2008: Pacific Islands – The Assembly of the Pacific Conference of Churches, scheduled for late 2007, will be the opportunity to launch the focus.
- 2009: The Caribbean – acknowledging the Caribbean as a distinct region in the Americas will strengthen the Caribbean churches in their efforts around the DOV.

This pattern will mean that the DOV annual focus will have covered every region, as a whole, as a sub-region, or with a particular country.

**The Programme Committee recommended:**

a continuation of the DOV-Reference Group for the second half of the Decade (beyond 9<sup>th</sup> Assembly), and requests the Executive Committee (September 2005) to oversee the appointment process.

The Programme Committee **affirms** that a DOV intern be hired in the region of the focus for the respective year to work with the REO and the regional task force set up for the focus.

The Programme Committee **affirmed** the proposals to have special youth participation on DOV-efforts at the 9<sup>th</sup> Assembly (together with the Pre-Assembly Youth programme); to stress youth in the 2006 Latin America focus and in the second half of the decade; and the clear profile for DOV planned at the CWME conference in Athens in May 2005.

The Central Committee **accepted by consensus** the above recommendations.

### **3.2 Commission of the Churches on Diakonia and Development**

The Programme Committee received the report of the first meeting of the Commission of the Churches on Diakonia and Development. The Programme Committee noted that the commission intends to look for ways to highlight the transformational nature of diakonia at the WCC Assembly; to undertake an in-depth analysis of the changing context of diaconal and development work. The Programme Committee noted that the commission also had ideas of work to forward to the Assembly Planning Committee for various parts of the programme of the 9<sup>th</sup> Assembly.

### **3.3 Commission on Justice, Peace and the Integrity of Creation**

The Programme Committee **received** the report. In addition to the focus on economic globalization, the group highlighted the need to continue to involve youth in ever more visible ways, to continue to consider the role of women and their contributions, and it expressed appreciation of the other activities under the commission's care such as Indigenous Peoples, Ecumenical Disabilities Advocates Network, Racism, Caring for Life, etc. The Programme Committee identified that important work was being done on the impact of economic globalization upon women.

Special attention was given to the new AGAPE Process (Alternative Globalization Addressing People and Earth) included in an attachment to the commission report. The Programme Committee amended the recommendation from the commission and **recommended** the following to the Central Committee for adoption:



AGAPE Process (Alternatives to Globalization Addressing People and Earth). The Programme Committee welcomes the efforts made to engage the churches in the AGAPE process and in the work done since Harare on economic globalization.

The Programme Committee **recommended** that the Commission on JPIC prepare a Call to Action (based on the AGAPE process) addressed to the churches for their study and follow-up. The Programme Committee **recommended** that the Executive Committee consider and approve the call in September 2005.

That the AGAPE Call, which is prepared as a prayer, be at the heart of the Assembly Plenary on Economic Justice for continued action by the churches.

The Central Committee **accepted by consensus** the above recommendations.

### **3.4 Commission of the Churches on International Affairs**

The Programme Committee **received** the report. The Programme Committee recognizes the growing consciousness of member churches, specialized ministry, and ecumenical organizations to be engaged in advocacy to influence the policies of governments and inter-governmental organizations. The Programme Committee acknowledges the efforts made to develop further the UN Advocacy of the WCC.

The Programme Committee was pleased to note the ongoing work as requested by Central Committee in September 2003 on deepening the ethical and theological reflection on the “Responsibility to Protect.”

The Programme Committee further appreciated the methodology of working with regional foci without excluding the work on other conflict situations.

### **3.5 Reference Group on Inter-religious Dialogue**

The Programme Committee **received** the report. In particular it welcomed the convening of an international inter-religious conference in June 2005, noting that nowadays the holding of inter-religious dialogue is considered essential but the implications need attention.

### 3.6 Bossey Board

The Programme Committee **received** the report from the Bossey Board with appreciation for its positive direction and for the developments that have taken place in regard to its expanding academic programme, including the addition of the month-long programme on interfaith dialogue and encounter.

### 3.7 Faith and Order Plenary Commission and Standing Commission

The Programme Committee **received** the report, noting in particular the Plenary Commission meeting held in Kuala Lumpur on the theme “Receive one another, as Christ has received you, for the glory of God” (Romans 15:7). It affirms the effort made in Kuala Lumpur to reflect on the search for Christian unity in a world marked by increasing religious and cultural pluralism. It appreciated the effort made to involve younger theologians in Faith and Order work.

In addition, the Programme Committee was reminded of the work being done on the Theological Reflection on Peace based in Faith and Order but touching many programmes. The Programme Committee noted that the texts of the major studies were being revised in light of the Plenary Commission discussions for presentation to the Standing Commission meeting in June. The Statement on Ecclesiology will be coming to the WCC 9<sup>th</sup> Assembly.

### 3.8 Commission on World Mission and Evangelism

The Programme Committee **received** the report, noting that the preparations for the World Mission Conference in Athens, May 2005, were well underway and that participant lists were now closed. Major preparatory documents on mission as reconciliation and mission as healing are available on the website. The Programme Committee agreed that it is important that the outcomes of the Conference be shared widely within the WCC and that careful note be taken as to programmatic suggestions following the conference.

The Programme Committee **affirmed** the commission’s intention to continue to seek to widen the CWME membership in accordance with its by-laws.

The Programme Committee noted that the commission believed it was important to be involved in the preparation for the marking of the centennial of the 1910 Edinburgh Conference whilst recognizing that many organizations, including the WCC and the Lausanne movement, will want to be involved.

The Programme Committee **recommended:**

that the Central Committee affirm the importance of the WCC, including the CWME, in marking the centennial of the 1910 Edinburgh Conference.

The next World Mission Conference may or may not be part of the same event, but the commission envisages that it will need to take place in 2010. In light of this the commission expressed the need for continuity of its work so that there would not be a delay between the assembly and the appointing of a new commission.

The Programme Committee **recommended:**

that a continuing core group of up to six serving commissioners, re-nominated by their churches, affiliated bodies or wider constituency organizations, be appointed by the WCC Executive meeting in Sept 2005/or by the new Central Committee meeting at its first meeting immediately after the assembly. The remaining twenty-four members of the commission would be appointed by the normal time schedule.

After a period of discussion and discernment, the Central Committee **accepted by consensus** these two recommendations in the following form:

The Central Committee **affirms** the importance of the WCC, including the CWME, in playing a full part in preparations for marking the centennial of the 1910 Edinburgh Conference.



The Central Committee **resolves** that a continuing core group of up to six serving commissioners, re-nominated by their churches, affiliated bodies or wider constituency organizations, be appointed by the WCC Executive Committee meeting in September 2005, and that the remaining members of the Commission be appointed by the normal time schedule.

### **3.9 Commission on Education and Ecumenical Formation**

The Programme Committee **received** the report and affirmed the significance of ecumenical formation for the future of the ecumenical movement as one of the primary means to preserve and enhance the present and future health of the ecumenical movement.

### **3.10 Communication Advisory Group**

The Programme Committee **received** the report and **affirmed** the general direction of the first draft of the WCC post-assembly communication strategy framework. Believing that it is important that the development of this work not wait until after the Assembly, the Programme Committee **recommended:**

that the Executive Committee in September 2005 give consideration about how to follow through with a communication strategy framework and to give consideration to matters around language policy.

The Programme Committee **recommended:**

that a clear strategy for the dissemination of information via e-mail (mailing-lists), especially for the Central Committee members, be adopted.

There was discussion on the meaning of the formulation ‘to give consideration to matters around language policy.’ An explanation given, and accepted, was that its meaning was ‘to give consideration as to which documents should be translated.’

With that understanding, the Central Committee **accepted by consensus** the above recommendations.

### **3.11 Consultative Bodies and the Internal Evaluation Process**

The Programme Committee meeting in 2003 had requested all consultative bodies to evaluate their own work using guidelines set by the Programme Committee. It expressed its gratitude to those bodies that had undertaken such an evaluation, namely the Bossey Board, the Commission of Education and Ecumenical Formation, and the Commission on World Mission and Evangelism, together with the progress report endorsed by the Communication Advisory Group, and comments from the Plenary and Standing Commissions of Faith and Order concerning their workings.

The Programme Committee noted that the Faith and Order Commission was requesting the opportunity to meet twice between WCC assemblies to allow for the introduction of commissioners to the work and style of working and so to contribute effectively, and to give greater focus and depth to the work. The Commission on World Mission and Evangelism had also noted that the infrequency of meetings (once every eighteen months) made it difficult for adequate direction setting, monitoring and evaluation of activities. The Conference Planning Committee had met much more frequently and its members were far more engaged with the commission.

The Programme Committee recognizes that the increasing frequency of meetings has budgetary implications. It also recognized that where consultative bodies have their own constitution and by-laws and a wider constituency than the WCC, any changes have to be agreed by all parties and made in accordance with such by-laws.

The Programme Committee **recommended:**

that the new Central Committee give consideration to the frequency of meetings of consultative bodies and explore a process of amending by-laws to allow for greater flexibility.

The Programme Committee noted that both the Commission on World Mission and Evangelism and the Commission on Education and Ecumenical Formation saw no benefit from the two staff teams having been merged into one team dealing with two programmes and two commissions. Both commissions affirmed that the work of education and ecumenical formation related to all areas of the Council's work.

There was discussion concerning the need to take financial implications into account when considering the frequency of meetings. The Central Committee then **accepted by consensus** the recommendation in the following form:

The Central Committee **resolves** that the new Central Committee be requested to give consideration to the frequency of meetings of consultative bodies in the light of financial considerations and explore a process of amending by-laws to allow for greater flexibility.

The Central Committee moved from decision session to **hearing session**.

**Rev. Ruth Bottoms** presented a draft of the Report 'From Harare to Porto Alegre 1999-2005', edited by Sara Speicher. A power-point presentation was given. The purpose of the Report was to present to the Assembly in an integrated, concise and readable way the work of the Council during the years between the two assemblies. The Report would be published in five languages.

## **Discussion**

There was considerable discussion. Some of the points made were:

- It is a Report by the Central Committee, which is mandated to report to the Assembly.
- It thus needs to be owned by the Central Committee.
- It should be comprehensive, but also accessible.
- Pictures and quotations (as 'side-stories') should make it more readable.
- Could sections on 'lessons learned' and 'missed opportunities' be included?
- We should not hesitate to admit any failures.



- The reality of the WCC as a fellowship and not simply as an organization should be stressed.

**The Vice-Moderator** expressed the thanks of the Central Committee to the editor, Ms Sara Speicher.

The Central Committee moved from hearing session to **decision session**.

**Rev. Ruth Bottoms** presented the recommendation of the Programme Committee:

That the Report 'From Harare to Porto Alegre' be published in July 2005.

In discussion agreement emerged that a paragraph in the Programme Committee's Report be incorporated in amended form into the resolution, thus requiring that reports of events in May and June 2005, written after the events, be included in the report.

The Central Committee then **agreed by consensus**:

That the Report 'From Harare to Porto Alegre' be published in July 2005, thus allowing time for the texts from the Faith and Order Plenary Commission by their Standing Commission meeting in June 2005, a report from the Mission and Evangelism Conference in May 2005, and a report from the Inter-Religious Conference in June 2005 to be incorporated.

**The Vice-Moderator** expressed thanks to the Programme Committee for their work.

## **7.2 · Pre-Assembly Evaluation**

The Central Committee met in **hearing session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, invited Fr K. M. George to introduce the Report on the Pre-Assembly Programme Evaluation.

**Fr George** described the stage reached in the process. The Report had been examined by the Programme Committee at its meeting prior to the Central Committee, for its relevance, impact and implementation of criteria set by the Harare Assembly in the light of the Common Vision and Understanding of the WCC. Biologists might study life by dissecting lifeless bodies, but our task was to evaluate a living, dynamic entity, which was not simply an organization but a fellowship. The task was different from that of evaluating a business corporation. While it was recognized that there are institutional, organizational elements in the WCC, it is in essence a Spirit-indwelt fellowship. The programme and activities of the WCC should be seen as different modes of expression of the one body. It was in this spirit that the Evaluation had been conducted and was to be received. He then introduced the evaluation team (Marion Best, William Ogara, Sylvia Raulo and Georges Tsetsis) and invited Dr Ogara to present the Report.

**Dr William Ogara** felt it to be a privilege to present the Report to the Central Committee, and thanked the many members of the Central Committee who had contributed to the process.

There was then a power-point presentation by the evaluation team giving an overview of the process of information gathering, assessing achievement of goals set by Harare, elements of relevance and ownership, impact, methodologies and individual programmes.

The overall assessment was that:

With the lack of a clearly stated vision and the fact that the present programme work has limited relevance and impact and hence limited ownership in the constituency, several things emerge. There is a need for:

- Priorities based on key criteria to manage realistically within the capacities and resources
- A flexible programme structure to adjust to a rapidly changing environment

- A transparent and accountable way to address initiation, reformulation and termination of programmes and a review of the classical programme division
- Assessment by the WCC of its core functions and role, where building and nurturing fellowship and communication are key elements
- Achievable goals, realistic approach, doing less and doing it well, involving the constituency based on good foundational study and theological grounding, clarification of management philosophy, and taking care of institutional concerns.

The following recommendations are therefore made to assist the Assembly Programme Guidelines Committee:

1. The present programme framework be terminated in the Assembly 2006 and a new suggested framework be adopted. Consequently all present programmes should either be phased out, reaffirmed or reshaped in 2006 and the first half of 2007.
2. (Re)state the overall vision for the programme work of the Council
3. Affirm that the new or reaffirmed programmes are in line with the emerging role of WCC as affirmed by the Assembly and guided by the constitutional mandate and the stated vision.
4. Build programmes around 5 core functions based on the emerging role of the global body and guided by its constitutional mandate and vision:
  - Deepening the Fellowship through clear theological foundation (study and reflection)
  - Enhancing the prophetic Voice of the Church (advocacy)
  - Accompanying the Constituency (capacity building and support to strengthen churches in areas of strategic importance)
  - Listening to the Constituency (nurturing relationships to members churches and the larger constituency within the CUV vision)
  - Stewarding the Council Resources (seeing the human, financial and physical resources as an integral part of any successful programme work)
5. Clearly define issues that are a) long term nature b) time bound and specific/urgent.



6. Make documented choices about priorities based on
  - core competence
  - listening to constituency
  - what is best done globally
  - funding realities.
7. Build in a clear exit strategy - plan phasing out/reconfiguring/reshaping in all programme designs
8. Build a clear, well-functioning Planning, Monitoring and Evaluation mechanism that is principally a tool for joint learning, self-analysis, reflection and improvement and make sure each individual programme is evaluated externally at least once during the period of implementation
9. Make sure that there is a communication strategy developed relative to each programme and carried out in the various constituencies.
10. Make it a priority to involve the constituency in various phases of the programme design in order to increase ownership, commitment and effectiveness.

**Dr Ogara** concluded by emphasizing that a culture of change was required, to be embraced by the staff, the Central Committee and the WCC's constituencies. Without such a culture of change, the WCC would not be able adequately to fulfil its mandate.

He then gave three questions for discussion, which took place in table groups.

**The Vice-Moderator** then invited contributions in plenary session.

There was a generally favourable reaction to the Report. Specific points made included:

- Issues taken up by WCC must appeal to funding agencies.
- But who sets the WCC agenda, the churches or the donors?
- Is there a growing gap between the original vision of the WCC as an instrument for unity and the implementation of programmes?
- The Report had concentrated too much on programmes and not enough on fellowship-building.

- Fellowship is not quantifiable.
- Should the WCC reflect the agenda of member churches or should it pinpoint emerging concerns?
- Concern was expressed at the termination of all existing programmes after the Assembly.
- It would be good to move from a pattern of programmes to a pattern of facilitating and supporting networking.

Members of the evaluation team and the General Secretary responded. While it was true that 80% of the WCC's funding came from specialized ministries/agencies, and 20% from member churches' contributions, the specialized ministries/agencies mostly gave non-designated block grants and did not attempt to determine the WCC's priorities.

**Fr George**, summing up, said that the evaluation was an important exercise for the future of the WCC and its programmatic life. He expressed the Programme Committee's thanks to the evaluation team [applause].

**HH Aram I** echoed the thanks to the team on behalf of the whole Central Committee.

**Mrs Justice Adinyira** thanked the Programme Committee for its work and closed the session.

### **7.3 Second Report of the Programme Committee**

The Central Committee met in **decision session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Fr K. M. George to give the Second Report of the Programme Committee.

**Fr George**, in introductory remarks, noted that the Committee had had an unrealistic workload. They had undertaken some self-evaluation, out of which

some recommendations for future work had arisen. He then invited Dr Robbins to present the report.

**Dr Bruce Robbins** presented the Report.

### **1. Introduction**

The Programme Committee continued its work following its first report to the Central Committee. The committee worked intensively with good spirit and under the wise moderation of Father K. M. George and other members selected by him. Overall, the committee believed that it had more work than it could do adequately and reflects these convictions in the section on its self evaluation. However, it is pleased to report to the Central Committee at this time.

### **2. Moderator's and General Secretary's Reports**

The Programme Committee reviewed the reports of the Moderator and the General Secretary. After expressing the appreciation for the reports, the PC made suggestions relating to programmatic work from the reports and forwarded those comments to Policy Reference Committee III.

### **3. Permanent Committee on Consensus and Collaboration**

The Programme Committee discussed at length the following documents:

- Revised Rule XVI
- A new Rule III.6: The Permanent Committee on Consensus and Collaboration
- Constitution and Rules of the WCC

The committee supported the aims of the proposals to establish the committees. However, it raised a number of procedural and process issues that it forwarded to the Policy Reference Committee III for their consideration.

### **4. Finance Committee Visit**

The Finance Committee made a presentation to the Programme Committee regarding the 2005 budget and the framework budget for 2006. They indicated that the budget for 2005 can stand as developed. Regarding 2006, even though they anticipate reduced income, the staffing can remain as at present if



considerable savings can occur in the programme cost lines. They suggested changed patterns for programmes and activities following the Assembly can lead toward the needed savings. The Programme Committee sought to work with this information as it formulated its response to the Pre-Assembly Programme Evaluation, as should be evident in later sections of this report.

## 5. “ACT Global”

Dr Elizabeth Ferris, WCC staff, introduced the Programme Committee to the possibility of a new, emerging instrument provisionally called “ACT Global”. This initiative seeks to strengthen the effectiveness of churches and ecumenical organizations to respond to growing human needs and builds on 7-8 years of discussions. The WCC recently convened a meeting at the request of some agencies with people from a variety of ecumenical backgrounds to seek ways of increasing collaboration in order to strengthen the effectiveness of relief, development and advocacy work. A proposal to establish the instrument, as well as the appointment of a steering group, convened by the WCC, emerged from the meeting.

The PC welcomes the increased collaboration, while affirming that the mission of the church is integral, and that theological reflection and practical actions must be held together. While recognizing the need to respond quickly and effectively to urgent situations, the Programme Committee also affirms the need to continue to create broad consensus. In this regard it would be helpful to include more representatives of the churches in the steering group.

While the implications for WCC may be considerable, the PC recognizes that new opportunities also appear and that careful reflection needs to take place.

The Programme Committee **recommended** that (given here in the form in which it was agreed):

The Commissions of the Churches on Diakonia and Development, on Justice Peace and Creation, and on International Affairs, at their June 2005 meeting, contribute to the reflections on the implications and possibilities for WCC’s work

on the initiative to establish a new ecumenical instrument, provisionally called ACT Global. The Commissions are asked to report on these implications and possibilities to the September 2005 Executive Committee meeting.

## **Discussion**

There was considerable discussion, suggesting some variations (incorporated above) to the original recommendation. Some of the points raised were:

- The proposal to establish ACT Global was a very recent initiative
- However, it was an attempt to formalize proposals that had been in informal discussion for some time
- It would be premature for the Central Committee to produce a definitive pronouncement at this stage
- The problem was, how to continue the WCC's monitoring of the process, which would take place in the Officers' Meeting and the Executive Committee
- The development could be seen as part of the reconfiguration process, in which the WCC had a proper leadership role
- Diakonia is not simply a function but belongs to the essence of the Church
- Care should be taken that WCC's funding partners be kept on board.

The Central Committee **accepted by consensus** the above varied recommendation.

## **6. The Pacific Plenary**

The Programme Committee reflected on the plenary presentation on the Pacific. It welcomed the presentation and the call from the Pacific churches to engage further on the issue of climate change. The Programme Committee reminds Central Committee that work on climate change is an activity of Justice, Peace and Creation that seeks to address issues of climate change on the global level.

## **7. Review of From Harare to Port Alegre**

The Programme Committee continued a process reported to the Central Committee in its first Programme Committee Report on 16 February. Comments

were noted during the Central Committee plenary discussion and were also collected from the various committees of the Central Committee, and from individuals. These comments were reviewed by the Programme Committee, amended and supplemented, and forwarded to the compiler.

Many comments reinforced the need for the report to present candidly the successes of the Council's work since Harare as well as to describe forthrightly the challenges the WCC faced as well as to what it was unable to accomplish. The committee has already recommended to the Central Committee the need for the introduction to the report to describe the context of the Committee's work. The fast changing ecumenical and ecclesial context, as well as a struggle to live within limitations of financial resources, were but two of the challenges facing the Council. Comment was also made that the report should be used to identify what had been learned within the ecumenical movement since Harare.

The Programme Committee **recommended** that:

A section be added to the report that seeks to identify what significant ecumenical learnings have emerged during the period under review, and  
The Officers review and approve the final copy of the report in July 2005 prior to its publication.

The Central Committee **accepted by consensus** the above recommendation.

**Rev. Ruth Bottoms** continued the presentation of the Report.

## **8. Pre-Assembly Programme Evaluation**

The Programme Committee received the presentation from the Pre-Assembly Evaluation Team concerning their report. A similar presentation was shared with the Central Committee. Plenary discussion and table group discussions were invited to submit questions and comments to the Programme Committee to take into consideration in considering the report. The report was also referred to all the committees of Central Committee and the Programme Committee was pleased to receive responses from these together with a presentation from the General



Secretary synthesizing the response of the staff. The Programme Committee on behalf of the Central Committee expresses its gratitude to the Evaluation Team for their hard work and fulfillment of their mandate.

From the information that the PC had before it, it was clear that the pre-assembly evaluation report ‘rang true’. This was in the sense of the constituency not understanding or owning much of the programme work. There was a general agreement that the WCC needs to do less, do it in a more focused way, and do it well. There was gratitude expressed for the hard work done by all programme staff and a concern for them in a time of change.

While broadly welcoming the report, responses to the section on recommendations showed considerable disquiet and lack of clarity. Common concerns from more than one source were:

- Anxiety about whether a further restructuring really addressed the need.
- Confusion over the diagram in relation to the wording of the recommendations.
- Issues around prioritization by WCC fellowship in tension with reality of funding partners not adequately addressed here.
- Concern that the WCC was about both deepening and broadening the fellowship, though recognizing that these can be in tension with one another.
- Recognition that this report did not (and had not been asked to) evaluate governing bodies and a recognition that these have had weaknesses.
- Concerns around Planning, Monitoring and Evaluation: wondering what happened to criteria set previously; wondering whether this encourages introspection; and whether it makes the WCC too much an organization and not enough a fellowship.
- Concerns that it was not clear how the Commissions of historic streams of the WCC work, with their semi-autonomous constitutions, fitted into the scheme.

Nonetheless there were some things from the recommendations that were generally being affirmed:

- The need for time specific indications regarding programmes and activities, and for this to be part of the planning.
- The need to have planned exit strategies, that is, planned phasing out or relocation of programmatic work.
- The need for clear aims/goals for programmes and activities.
- The affirmation of particular methodologies for ownership by the churches, namely living letters, the building of networks, lessons from DOV processes.

In the light of the above, the Programme Committee has revised the recommendations and now brings its recommendations to the Central Committee.

### 8.1 Purpose and Vision

The **primary purpose** of the WCC is expressed in the constitution as:

Para III Purposes and Functions

“The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.”

The Programme Committee believes that the CUV (Common Understanding and Vision Document), adopted by the Harare Assembly in 1998, amplifies the constitutional vision for the WCC as a fellowship of churches. Recognizing that the pre-assembly evaluation report highlights that this document is not well known in the member church constituency.

The Programme Committee **recommended** that:

Central Committee reaffirm the CUV document as an expression of the vision of the WCC as a fellowship of churches;

ways be found to make the document more easily accessible so as to facilitate greater ownership of this vision.

The Programme Committee draws attention again to Paragraph III of the Constitution. Beyond stating the primary purpose, it says,

In seeking koinonia in faith and life, witness and service, the churches through the Council will:

- promote the prayerful search for forgiveness and reconciliation in a spirit of mutual accountability, the development of deeper relationships through theological dialogue and the sharing of human, spiritual and material resources with one another;
- facilitate common witness in each place and in all places, and support each other in their work for mission and evangelism;
- express their commitment to diakonia in serving human need, breaking down barriers between people, promoting one human family in justice and peace, and upholding the integrity of creation, so that all may experience the fullness of life;
- nurture the growth of an ecumenical consciousness through processes of education and a vision of life in community rooted in each particular cultural context;
- assist each other in their relationships to and with people of other faith communities;
- foster renewal and growth in unity, worship, mission and service.

These purposes and functions demonstrate the breadth of the vision of the WCC and provide a foundation for the programmatic work of the Council.

## **8.2. Unique Role of the WCC**

At the same time that this breadth of vision exists, the pre-assembly programme evaluation has clearly heard the call for the WCC to do less, yet with sharper focus, and to do it well. A key question is what can the WCC do, uniquely, as a global fellowship of churches?

The Programme Committee **recommended** that a Fourfold Strategic Focus be adopted as the means by which the Council can develop greater clarity and coherence in its unique role as a global fellowship of churches.



## Fourfold Strategic Focus:

- FIRST, deepening the fellowship through developing clear theological foundations, enabling study and reflection from a variety of perspectives to be brought into dialogue and relationship together.
- SECOND, enhance the role of the churches in speaking out together and enabling others to speak out in ways that may become seen as prophetic, or in advocacy with those whose voices are not always easily heard.
- THIRD, by listening to, reflecting with, accompanying and challenging:
  - the member and associate member church constituency – nurturing relationships;
  - the wider constituency – as represented by the mapping exercise of the reconfiguration process;
  - the wider world - as an international body with links to global organisations and, at the other end of the spectrum, with grass roots movements, both secular and related to other faith communities.
- FOURTH, by facilitating a stewardship of ecumenical resources- seeing collaboratively the human, financial and physical resources as an integral part of any accountable, programme work.

Whilst any particular **programme or activity** of the WCC may most clearly relate to one of the above, the Programme Committee believes that it is important that **every programme** relate in some way to all four of these. Additionally, the Fourfold Strategic Focus provides an internal coherence for the total programming through any one of these four approaches. It provides a mind-set within which the detailed planning, monitoring and evaluating of programme work is to be carried out.

### 8.3 Assembly Responsibilities

The Programme Committee gave consideration to the mandate for the Assembly Programme Guidelines Committee (APGC). It noted that it is the task of the **Assembly** ‘to determine the overall policies of the World Council and to review

programmes undertaken to implement policies previously adopted' (Constitution V. 1.c) 4)).

The APGC is mandated to propose policies for all further programme work of the WCC. In doing so, the APGC may give examples of programmes which would follow the policy. However, it is not the task of the APGC to propose programmes.

The PC believes that the document *From Harare to Porto Alegre* will provide a basis for the APGC to review the programmatic work for the recent years. The Programme Committee recognizes that the reports on programming through the past seven year do not provide accessible categories to look at the programmatic life of the WCC. However, the framework of thirteen programmes plus two ecumenical initiatives is the most recent framework and was adopted in 2002 in light of financial limitations. They will provide the most immediate access to the APGC for understanding the present programmatic standpoint of the WCC.

The Programme Committee **recommended** that the APGC be:

Review the programmatic work of the WCC using the report *From Harare to Porto Alegre*;

Receive the Pre-Assembly Evaluation Report, Parts 1 and 2, and an amended Part 3;

Determine overall policies for future programme work within the assembly mandate;

Look broadly at possible priorities for future work in light of the assembly mandate;

Propose ways of working with its report in the period prior to the September 2006 Central Committee meeting.

For the sake of continuity of the programmatic life of the Council and an understanding of respective roles, and of the Fourfold Strategic Focus, the Programme Committee also recommends that at least three members of the current

Programme Committee be nominated by the Executive Committee to serve on the APGC.

#### **8.4 Anticipating Programmatic Design and Staffing in 2006 and in the Post-Assembly Period**

The period between the Assembly and the 2006 Central Committee meeting will be a necessary time for the staff to focus upon developing and providing programmatic design proposals for the 2006 Central Committee. The Programme Committee has been limited in its work by the lack of concrete recommendations on programmatic prioritization during its meetings since Harare. The PC appreciated the Staff Leadership Group's reluctance to give guidance. However, such recommendations would have allowed the Programme Committee to carry out their mandate, which they could not do with the time and resources available to them.

The Programme Committee **recommended** that:

the work of the staff during that period from the Assembly until the September Central Committee meeting be in the light of the following:

- ❑ Policies established by the Assembly;
- ❑ A review and carrying out of the process to close programmes from the period before Porto Alegre that should not be continued as a result of Assembly actions and new directions;
- ❑ Implementation of a networks methodology utilized in the DOV process and called for by the Fourfold Strategic Focus;
- ❑ Plans clearly in line with the financial resource forecasts provided by the WCC Income Coordination and Development Office and the Finance Committee;
- ❑ The building of a clear, well-functioning Planning, Monitoring and Evaluation mechanism that is principally a tool for joint learning, self-analysis, reflection and improvement;
- ❑ Consideration of the possible need and the wisdom of conducting external evaluation of programming not recently evaluated and that is continuing.



The Programme Committee also **recommended** that:

the Staff Leadership Group act upon the WCC Pre-Assembly Evaluation Management Report and report to the Executive Committee concerning its implementation.

It seems clear that when these areas of work are followed, there will be fewer activities directed by the WCC, and smaller activities costs for the year 2006.

### **8.5 Additional Recommendations**

Many of the recommendations from the end of *Part III, The Overall Assessment of Programmes and Recommendations*, have been recast in the recommendations of this section listed above. Recommendations 1 (calling for all programmes to be phased out, reaffirmed or reshaped in 2006 and 2007) and 3 have yielded to different processes and action. Recommendation 2 is recast in the “Purpose and Vision” section above. Recommendation 4 regarding core functions has been replaced by the Fourfold Strategic Focus. Recommendation 8 has been incorporated into the staffing recommendations above. The Programme Committee **recommended** the adoption of the other recommendations: 5, 6, 7, and 9.

The Programme Committee **recommended** that (given here in the form in which it was accepted):

The Staff Leadership Group prepare documented proposals for consideration by the Programme Committee to:

- Clearly define issues that are a) long term nature, b) time-bound and specific/urgent;
- Base such proposals about priorities on:
  - core competence
  - listening to and involving the constituency
  - what is best done globally
  - funding realities;

- Build in a clear exit strategy, plan the phasing out/reconfiguring/reshaping in all programme designs;
- Ensure that there is a communication strategy developed relative to each programme and carried out in the various constituencies.

## Discussion

Discussion centred on the division of responsibility between the staff and the Programme Committee in determining and monitoring programmes. While staff did not determine programmes, more guidance could have been given to the Programme Committee as they had sought to fulfil their mandate. The present Programme Committee did not want a future Programme Committee to have to start where they had started but to be able to build on their experience.

The Central Committee **accepted by consensus** the above recommendation in its varied form.

## 9. Programme Committee Self-Evaluation

The PC engaged in a self-evaluation exercise led by the Pre-Assembly Self-Evaluation Team. This included individuals answering a questionnaire. Nineteen questionnaires were returned for analysis.

Responses indicated the following:

- **Strengths:** The spirituality of moderator, the sharing of moderation, commitments of those who have been present, tenacious working through difficult issues.
- **Weaknesses:** The amount of material to be addressed in a short period of time, the inability to deal with our mandate due to financial constraints, and irregular attendance during the meetings.

In answer to the question asking people to describe their experience of Programme Committee, the dominant positive words were that it had been a challenging, learning experience, enabling cooperation and fellowship to develop. The

dominant negative words were that it had been confusing, frustrating with poor organization and lack of clarity of expectations.

The Programme Committee reflected on its six-fold mandate found in the Rules, namely:

1. Discharging its responsibility of making recommendations to CC on matters regarding programmes and activities of the WCC.
2. Ensuring that the development of programmes take into account major thrusts and policies adopted by the CC.
3. Recommending to the CC about initiation and termination of programme activities.
4. Providing and making recommendations on regular evaluation of programmes.
5. Recommending to the CC the mandate and size of the commissions and boards.
6. Appointing other advisory groups for specific areas or constituencies as deemed appropriate.

The Committee believed that it has been most successful in fulfilling the first of these and least successful in fulfilling numbers three and five. However, the majority of the Programme Committee did not rate its fulfillment of any of these stated goals very highly.

In the light of this, to improve its future functioning, the Programme Committee **recommended** (given here in the form in which it was finally agreed) that:

the Executive Committee meeting in September 2005 take account of the findings of this Programme Committee's self-evaluation and make recommendations to the new CC Nominations Committee regarding the composition of the Programme Committee and the importance of continuity of membership from the APGC.

The current Programme Committee particularly urges that the next Programme Committee:



- be reduced in size, while maintaining sensitivity to all usual balances of representation of the WCC;
- hold some meetings separately from Central Committee and find ways of relating to the Roundtable discussions with funding partners and the Executive Committee;
- be offered an extensive orientation process as part of the first meeting;
- include continuity of membership from the Assembly Programme Guidelines Committee to the new Programme Committee;
- appoint, at its first meeting, a core group to act as a steering group during its meetings and to attend Roundtable discussions with funding partners.

## Discussion

Discussion centred on the extent to which the present Central Committee could give directives to the new Central Committee after the Ninth Assembly. It was, however, felt important that the experience of the present Programme Committee should not be lost.

The initial proposal that the new Programme Committee should be reduced to 15 Central Committee members was felt to be too explicit and might result in dangerously low attendances, although members of a smaller committee might feel more committed. The best way forward was for the present Executive Committee at its September 2005 meeting to examine the Programme Committee's self-evaluation and to consider how best to transmit its findings, particularly the recommendation as to size, to the new Executive Committee.

The Central Committee **accepted by consensus** the above recommendation in its varied form.

**The Vice-Moderator** thanked the Programme Committee for its work and invited its members to stand [applause].

## 8. AN ECUMENICAL CONVERSATION ON CONTEMPORARY ETHICAL CHALLENGES: HUMAN SEXUALITY

Morning prayer in the Chapel took the form of an abbreviated version of the Eastern Orthodox Matins Service. The icon on the service paper of the Risen Christ destroying the fences of death and captivity was a contemporary expression of the ancient icon of Christ descending to Hades, destroying its power by opening its gates for its captives. It had been inspired by the experience of many martyrs and confessors of our time, who had endured humiliation and hardship in gulags and concentration camps.

The Bible study was given by Rev. Dr Maake Masango on Luke 13: 10-17. The woman bent double, whom Jesus straightened, was symbolic of the many in our world who are bent over: by poverty, loneliness, despair, addiction, homelessness, bent over by the world's structures. She was a sign that people bent over could stand up. He invited participants to try to see the world from their perspective, to name those whom they had crippled in life, and explore how they would attempt to heal them and themselves be healed.

Participants shared their thoughts in table groups and some later with the whole meeting. Rev. Dr Arne Fritzson and Mr Samuel Kabue, advisers with disabilities, spoke from their own perspective. Rev. Ashley Seaman in conclusion offered prayer.

The Central Committee met in **hearing session**.

**Bishop Eberhardt Renz**, presiding, pointed out that it was a mandate from the Harare Assembly that:

‘The WCC should offer space and direction for conversation and consultation enabling member churches to discuss those difficult issues – including human sexuality – which cause division within and among its member churches.’

He emphasized that there were no simple answers to the difficulties and problems which churches have surrounding issues of human sexuality. The intention of the present session was to exchange experiences, of success and failure, and to listen to one another with respect. Discernment arose out of such conversations.

After the Harare Assembly, rather than establish a specific programme, a Reference Group on Human Sexuality had been formed. Dr Erlinda Senturias, of the United Church of Christ in the Philippines, and a former member of the Christian Medical Commission, had been appointed its moderator. He invited her to address the Central Committee.

**Dr Erlinda Senturias** reviewed the work of the Reference Group on Human Sexuality, which had been helped in its work by a Staff Group. Their task had been to provide an ecumenical approach to the issues on human sexuality that establishes a linkage between Christian anthropology, biblical hermeneutics, ethics and cultural analysis, and to create a safe ecumenical space where a new quality of dialogue on human sexuality could be developed.

Dr Paul Germond, a member of the Reference Group, had contributed significantly to their process of reflection by making available to them a study guide on human sexuality produced by the Anglican Diocese of Johannesburg. The Reference Group had planned to produce their own study guide, but had concluded that they were not yet ready to produce one. However, a Risk Book on human sexuality, contributed by Dr Sara Baltodano, a member of the Group, was to be published by the WCC later in the year.

We had long affirmed that human sexuality was beautiful, as witness the Song of Songs, but many people needed guidance. It was no longer possible to say that it was a non-issue for the churches. Indeed, the silence of the churches had had an impact on the current spread of HIV/AIDS. The difficulty in addressing issues of human sexuality had often made it painful for us to engage in any honest and realistic reflection or action, and so we had chosen to remain silent.



Referring to a publication 'No Place for Abuse' by Ms Catherine Clark Kroeger and Ms Nancy Nason-Clark, commissioned by the International Task Force on Abuse, formed under the auspices of the Women's Commission of the World Evangelical Fellowship, she quoted, 'As the people of God, we would prefer to think abuse does not occur in our churches' families. So we act as if it were someone else's problem, something we do not need to contend with ourselves.'

Looking forward to the rest of the present session, she said that there would be a review of church statements, a report on the Bossey seminars on the issue, and an examination of the ethical challenges facing the churches.

**Bishop Renz** then invited Dr Fr George Mathew Nalunnakkal, a member of the Reference Group and Vice-Moderator of the Commission on World Mission and Evangelism (CWME) to address the Central Committee.

**Dr Nalunnakkal** presented a review of church statements. In response to a request from the then General Secretary, Dr Konrad Raiser, 80 documents had been received. Copies of the statements and a summary were held in the WCC Library. The sheer volume of the material sent indicated the importance, the relevance and the timeliness of the task set for the Reference Group.

The statements had been diverse in nature, ranging from reports, resolutions, and recommendations to study guides and treatises on human sexuality. Most made no claim to represent the official position of the church producing them. Far fewer statements had been received from Third World churches than from churches in the Western World. There had been a conspicuous dearth of statements from Orthodox churches. But those few Orthodox statements that had been received reflected an entirely different perspective from that of the Protestant churches, a methodology of theological anthropology.

A curious gap in all the material received was an absence of discussion on the 'globalizing culture of sexuality'. This was more important in the Third World contexts, where globalization with its project of trivializing and commercializing sexuality impacts drastically the lives of women and children.

Almost all statements acknowledged a discontinuity between traditional church positions on human sexuality and the actual reality 'out there'. However, the most glaring aspect of the statements was their diversity. While all churches accorded a central place to Scripture, there was variety on the place accorded to tradition and reason, on whether the Bible alone determines our ethical reflection, and on whether the New Testament holds greater authority than the Old Testament. A positive aspect was that most statements had a critical hermeneutical approach to the Bible. The use of the Bible held an important key in addressing the issue in a contextually pertinent manner.

Generally speaking, all statements tended to affirm sexuality as intrinsically good. However, some statements did articulate a rather negative anthropology, overemphasizing humanity as fundamentally and essentially fallen, and sin as primarily sexual sin.

Two noticeable lacunae in the doctrinal content of the statements were the Trinity (except in Orthodox literature), which with its emphasis on community and plurality would be useful, and eschatology, with its emphasis on the need to be open to the possibility of encountering truth in new ways.

Finally he thanked the member churches for their response to the WCC's invitation to be part of this study and reflection process. His prayer and hope was that, as we moved forward struggling with the issues, we would be guided by God's abundant grace.

**Bishop Renz** then invited Dr Valburga Schmiedt Streck, of the Lutheran Church of Evangelical Confession in Brazil, to address the meeting on the Bossey seminars. She had participated in two of the three seminars.

**Dr Schmiedt Streck** spoke of the Bossey seminars as providing an alternative methodology. After the Harare padare workshops on human sexuality, it had been suggested that the Ecumenical Institute, Bossey, could function as a laboratory where persons from different contexts could encounter and share experiences in a

safe environment. There had been three seminars, in July 2001, April 2002 and April 2003.

At the first Bossey seminar, participants had been invited to share cultural, local and global perspectives on human sexuality. In all regions, the church seemed to be struggling with a position of silence and shame about sexuality. The participants had underlined that the best kind of theology emerges from real life experience in relation to sacred traditional theology.

The second Bossey seminar had dealt with church statements. The concern was raised there that the hardening of church positions on human sexuality creates painful moments and weakens pastoral presence and accompaniment. The participants had challenged the prescriptive and normative model of engaging in the issues of human sexuality.

The third Bossey seminar had focussed on Bible studies. Participants had affirmed that theological reflection on human sexuality needed to reclaim the theology of the body. They had called for an enabling and facilitating approach to theology, ethics and Bible studies.

In conclusion, Dr Schmiedt Streck described the methodology used in the seminars. It had:

helped to reach proximity with reality by listening and discerning what is happening in different places and thus overcoming the 'syndrome of denial', recognized difference, appreciated diversity and helped to identify common urgent concerns,

valued mutual encounter and understanding,

been open ended without the pressure to reach agreement or judgement, but fostering relationships of trust and mutual empowerment,

encouraged some of the participants to create similar spaces in their own context.

She concluded by stating that, through involvement in this issue, the WCC was becoming a fellowship of churches in a deeper sense, and that it is being seen as a



brother and sister ('fellow') to those who are otherwise feeling alienated and excluded from their fellowship and ecclesial community.

**Bishop Renz** then invited Very Rev. Leonid Kishkovsky to give a concluding presentation.

**Fr Kishkovsky** saw his task as to offer additional insights. He had six points.

Sexuality must not be reduced to one or another aspect. For example, homosexuality and abortion do not represent the full range of ethical challenges on human sexuality.

Ethical questions in connexion with sexuality can cause division – within churches, within Christian World Communions, and within the ecumenical fellowship – sometimes along East/West lines, sometimes along North/South lines.

Debate over sexual ethics is often ideological in tone, ignoring persons. We must not ignore the sacramentality of the person. We need theology, spirituality and pastoral care – not ideology.

At the core of the person is the image and likeness of God. The image is Trinitarian, which opens each person to communion and community. Humanity is not composed of individuals closed in on themselves. Some of the Eastern Fathers made a distinction between the image and likeness of God: the image is a gift that can be defaced but cannot be taken away; the likeness is the goal of the spiritual life to which we aspire. In this teaching on the image and likeness of God, it is a dynamic, not static, reality.

The ethical challenge to the churches is to encounter human reality with discernment, truth and compassion, with a ministry of healing. The churches and their members are not only healers, but are also among the wounded. We need to be attentive to the words of Christ, 'Let the one who is without sin among you cast the first stone.' If we learn the lesson of our own wounds and diseases, we are the better able to accompany those in need of healing, cf. Henri Nouwen's book 'The Wounded Healer'.

Today, in our debates on ethics, we often ignore the call to holiness. St Seraphim of Sarov, a Russian Orthodox saint of the 18<sup>th</sup>/19<sup>th</sup> centuries, greeted each of the

many who came to him, at any time of the year, whether good and ethical persons or persistent sinners, with the words, 'Christ is risen, my joy!' He saw the image and likeness of God in everyone, and saw them, not as a burden or intrusion, but as a cause for joy. While some say 'hell is other people,' St Seraphim offers us the conviction that 'heaven is other people.'

**Bishop Renz** invited participants to share their thinking with others at their tables. After 15 minutes he invited comments in plenary session.

There was general appreciation of the work done by the Reference Group. Suggestions for future work included: examination of the different underlying approaches to the Bible, examination of situations where debate had led to a successful conclusion, examination of where we should be counter-cultural and where inculturated.

**Bishop Renz** invited Dr Senturias to sum up the session.

**Dr Senturias** indicated that the present hearing session of the Central Committee formed part of an ongoing process. It was now the task of the Reference Group, assisted by staff, to prepare a report and proposals for the Ninth Assembly. She was particularly grateful to Fr Kishkovsky for his mentioning the call to holiness and to Dr Masango for his Bible study.

**Bishop Renz** expressed the thanks of the Central Committee to all who had made contributions to the session.

## 9. PACIFIC PLENARY

Morning worship in the Chapel was prepared and led by participants from the Pacific and reflected the context and experience of people living in the Pacific.

Bible study was led by **Rev. Dr Fele Nokise**, of the Pacific Theological College, on John 21: 1-14. His theme was 'Vulnerability as a Promise for Healing and Reconciliation'. He examined the passage in three sections:

vv. 1-3: Peter said, 'I am going fishing' – a return to a familiar life

vv. 4-8: 'It is the Lord!' – Jesus appears to call them back to their ministry

vv. 9-14 – the full net with 153 fish – Jesus' ministry ends where it began, with a miracle of abundance.

Small groups were then invited to share with one another their own experiences of vulnerability, which was followed by a lively exchange in plenary.

**Dr Nokise** summed up with a reminder that we are all vulnerable and in need of healing and reconciliation. His final word was that they in the Pacific were not an afterthought, when all was said and done, in the work of the WCC.

The Central Committee met in **hearing session**.

**Bishop Jabez Bryce**, presiding, brought greetings to the Central Committee from the 19 WCC member churches in the Pacific. He also welcomed, as visitors, members of the Pacific Solidarity Group from Switzerland and France.

Referring to the WCC Assembly at Vancouver, 1983, he emphasized how the presentation of the Pacific Council of Churches to that Assembly had contained the call to make the Pacific region nuclear-free. The resulting realization of the importance of a Pacific presence within the WCC had led to the establishment of the WCC Pacific desk in Geneva.

The Pacific was a region in its own right, without being attached to Australasia or Asia/Pacific, and yet the Pacific region felt that it was more or less an appendix, because of its smallness: small islands, small populations, small resources, and small in its contribution to the WCC.

He was grateful for the concerted effort of the WCC in 2004 to be present in the Pacific region. They felt part of the wider ecumenical family.



While the focus at the moment was on Asia, because of the Indian Ocean Tsunami, all efforts and attention should not be devoted to one region. The present presentation was a call for ecumenical solidarity throughout the WCC and in it they hoped to bring to the forefront our common vulnerability as members of the body of Christ. The churches of the Pacific region invited WCC member churches to heed their pleas and calls for ways and means to empower their people to encounter the challenges of the 21<sup>st</sup> century and to be healing and reconciling communities.

He then called on Ms Evalini Pulu to introduce the Pacific to the Central Committee.

**Ms Evalini Pulu** introduced herself. She came from Tonga and was currently studying in Fiji.

Assisted by slides, she gave a short overview of the Pacific. The Pacific is a liquid continent, covering approximately one third of the earth's surface. Of its 176 million square kilometres, only 10 million are land, and, of that 10 million, Australia and Aotearoa/New Zealand make up 9.2 million square kilometres. The rest is made up of tiny island nations, the Pacific islands. If all the earth's landmass were put in the Pacific Ocean, there would be still be water around it!

She described the three major cultural and ethnic sub-regions of the Pacific: Melanesia, Micronesia and Polynesia, and added some interesting facts. Of the 25,000 islands in the Pacific, only 20% are inhabited. Through the work of foreign missions in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, 90% of Pacific Islanders are Christian.

**Bishop Bryce** then called on Mrs Selai Cati to speak on the impact of climate change on the Pacific.

**Mrs Selai Cati** described the Pacific islands' vulnerability to climate change in the form of extreme weather conditions and the rising of the sea level. Her own

land, Kiribati, consisted almost entirely of low lying atolls with an average elevation of under two metres. They suffered from king tides, which had waves of up to 2.8 metres high. By contrast, the Netherlands had an average elevation of 11 metres.

For the people of the Pacific, climate change was a matter of life and death. In many cases, people were having to decide whether to stay on their island or abandon their home. Already Aotearoa/New Zealand were accepting 75 people from Tuvalu each year in a gradual evacuation of their island.

The coming into force of the Kyoto Protocol as international law in 129 countries in the present month was a milestone, but Australia and the USA had still not signed it.

She expressed the appreciation from the people of the Pacific to the WCC for its support of the Pacific churches on the issue of climate change, and further called on sisters and brothers in Christ throughout the world to act in solidarity with them to reduce the causes of human-induced climate change. They were also calling for the inclusion of the climate change programme as a high priority in the post-Porto Alegre WCC programmes. She concluded with a plea that all should accept their common vulnerability, should be accountable to one another and be committed to ecumenical solidarity.

Following Mrs Cati's presentation there was discussion in table groups and then in plenary.

## **Discussion**

**Rev. Gregor Henderson** was sorry for the failings of his own land, Australia, vis-à-vis climate change in the Pacific, in its failure to ratify the Kyoto Protocol. He also mentioned Australia's exploitation of phosphate extraction in Nauru. He felt that Pacific culture and the Pacific churches had much to contribute to Australia and to the world. The National Council of Churches in Australia did feel

responsibility for their brothers and sisters in the Pacific and Australian Christians wished to stand in solidarity with the Pacific.

**Mrs Donnalie Edwards-Cabey** agreed that the issues raised in the presentation were true and real for all, but they had taken the conversation further by stressing the vulnerability of all. In the Caribbean they were also experiencing the impact of climate change, in the form of more severe hurricanes and the rise in sea level. They, too, were an island region.

**Bishop Bryce** then called on Ms Naidike Losevati, Intern for HIV/AIDS in the WCC Pacific Office, to give a presentation on HIV/AIDS in the region.

**Ms Naidike Losevati** informed the Central Committee that the WCC Pacific Office had officially initiated its HIV/AIDS programme in 2004. According to 2003 statistics, there were in excess of 9,000 reported cases in the population of 6.6 million throughout 22 Pacific island countries and territories. Women were the fastest growing group affected. In March/April 2004 the WCC Pacific Office had hosted a consultation on HIV/AIDS, in which member churches were invited to participate. Since then a wide range of activities had taken place. They had been working closely with national councils of churches and the Pacific Conference of Churches. There had been much advocacy work, attempting to break the silence on the issue in the churches, pastoral care of people living with HIV/AIDS, and the South Pacific Association of Theological Schools had indicated that the HIV/AIDS issue would soon be integrated as a pilot project in the curriculum of some theological colleges.

She then introduced Mr Emosi Raitini, an intern in the WCC Pacific Office.

**Mr Emosi Raitini**, in a moving personal testimony, spoke of his own experience of being HIV positive. He had been diagnosed in February 2000, and his first reaction had been to flee to the bush for a year and six months to wait for death and to test the power of prayer. 'It was a place where hardly anyone could survive, but because God is only a prayer away, I felt that there was hope at the end of the tunnel.' He returned to his family and went public with his HIV status. He was



now a member of the Fiji Network of People Living with HIV/AIDS and he described the work he was able to do with the help of the WCC HIV/AIDS programme.

He challenged the WCC to take on more positive people to raise awareness among the churches and appealed to the Central Committee members as church leaders to be committed and determined to change the tide of HIV. 'Please break the silence and spread the word. We all need to light our candles together so that the world will know about it.'

The Central Committee listened intently to Mr Raitini and received his speech with applause.

**Bishop Bryce** then invited Mr John Doom to give a presentation on nuclear testing in the Pacific.

**Mr John Doom**, assisted by slides, spoke of the use of the Pacific region as a nuclear testing site over a period of fifty years, 1946-1996, beginning on Bikini Atoll by the United States and ending on Moruroa Atoll by France. Of the four main nuclear powers, three, the United States, Great Britain and France, had done their testing on many of the vulnerable atolls of the Pacific.

He gave statistics of the nuclear tests: of 322 nuclear tests, 175 had exploded in the atmosphere and 147 underground. He asked: when will mother earth deliver through a tsunami all the nuclear waste now borne in the womb of our atolls? The total power of those tests was far, far greater than that of the bombs of Hiroshima and Nagasaki.

The legacies of these programmes were many: Bikinians were still waiting to return to their atoll, from which they had been evacuated; health problems of veterans, former nuclear site workers and exposed populations were increasing.

Summing up, he stated that the super-powers, knowing the vulnerability of the Pacific region had deliberately tested nuclear bombs there for fifty years, 1946-

1996: the United States in the Marshall Islands, Great Britain on Christmas Island, and France on Moruroa and Fangataufa. Support from the ecumenical family, the Central Committee members and WCC programmes needed to continue to enable nuclear test victims to be heard, accompanied, healed and receive compensation.

**Bishop Bryce** then invited Rev. Valamotu Palu, General Secretary of the Pacific Conference of Churches, to sum up the session.

**Rev. Valamotu Palu** was grateful and humbled for this opportunity being given them to present their issues. Climate change was the most serious threat. Elderly persons in the Pacific region were saying that they were witnessing phenomena that they had never seen before in their lifetime. Solidarity was needed from their brothers and sisters throughout the world. Recognition of our common vulnerability would make for a stronger ecumenical family. The churches should continue to be defender and protector of those affected by HIV/AIDS. He called on the Central Committee to renew its call to the French Government to acknowledge its responsibility for the deaths and illness of Tahitians affected by nuclear testing.

While the Pacific region was not large, together with others, we could acknowledge our vulnerability, accept the calling to be accountable for our actions and be healing and reconciling communities.

**HH Aram I**, Moderator, expressed the thanks of the Central Committee to all who had prepared and presented the session. The Central Committee now knew more about the Pacific and that should lead us to responsibility and commitment.

The Central Committee moved from hearing session to **decision session**.

**Bishop Bryce** presented a proposal that the Central Committee receive with appreciation the call of the Pacific Churches' Consultation on Climate Change. The call was contained in the Otin Taai Declaration, as follows:

We, participants in the Pacific Churches' Consultation on Climate Change, feel called by God to:

- Affirm our commitment to care for the earth as our response to God's love for creation;
- Declare as forcefully as we can the urgency of the threat of human-induced climate change to the lives, livelihoods, societies, cultures and eco-systems of the Pacific Islands;
- Dedicate ourselves to engaging our churches in education and action on climate change;
- Commit ourselves to ecumenical collaboration among our churches and with other religious and secular bodies in the Pacific and beyond that will increase the effectiveness of our national and regional efforts;
- Call on our sisters and brothers in Christ throughout the world to act in solidarity with us to reduce the causes of human-induced climate change. We issue this call particularly to churches in the highly-industrialized nations whose societies are historically responsible for the majority of polluting emissions. We further urge these countries to take responsibility for the ecological damage that they have caused by paying for the costs of adaptation to the impacts that can be anticipated;
- Invite church-related specialized ministries for emergency-response, development and advocacy to integrate climate change and adaptation projects into their policy-development, education and advocacy;
- Express appreciation to the World Council of Churches for its support of the Pacific churches on the issue of climate change and request that the voices of the Pacific become increasingly reflected in the WCC Climate Change Programme and in the next WCC Assembly in 2006;
- Pressure all countries to ratify and implement the Kyoto Protocol, especially highly-industrialized nations such as the United States of America, Australia and the Russian Federation which to date have not ratified the Protocol (Note: In November 2004, the Russian Federation ratified the Kyoto Protocol, which increased the number of ratifying countries to a level which allowed the Protocol to come into effect as international law on 16 February 2005);



- Encourage companies that are major producers or consumers of fossil fuels to support a transition toward less carbon-intensive economies, reduced energy usage and the development of cleaner, renewable energy sources.

After discussion and making an addition to the original proposal, the Central Committee **agreed by consensus**:

To receive with appreciation the call of the Pacific Churches' recommendations on climate change and to ask the General Secretary to pursue the implementation of this action in the appropriate programmes of the World Council of Churches.

## **10. PLENARY ON THE RECONFIGURATION OF THE ECUMENICAL MOVEMENT**

The Central Committee met in hearing session.

Mrs Justice Sophia Adinyira, Vice-Moderator, presiding, invited the General Secretary to speak.

The General Secretary described what had happened on the reconfiguration process since the last meeting of the Central Committee.

A first consultation had taken place in Antelias, Lebanon, 17-21 November 2003. Those attending had attended in an individual, not a representative, capacity and the intention had been to engage further in discussion on what was meant by reconfiguration.

Two findings at Antelias had affected the organization of a second consultation: The issue was much more complex than originally thought. A mapping exercise was necessary.

If the ecumenical movement is to respond to the challenges of a changing world, it was not only structures, the architecture, that needed to be changed, but also the content.

A second consultation had taken place at Chavannes-de-Bogis, Switzerland, 30 November - 3 December 2004, and its Final Statement was placed before the Central Committee for information. By the time of that second consultation, the Mapping Study had been completed, but not the examination of content. The present session would be a presentation of the Mapping Study by Ms Jill Hawkey. Ms Hawkey had been engaged by the WCC as Consultant on Ecumenism in the 21<sup>st</sup> Century. She was from Aotearoa/New Zealand, where she had been involved in a similar process.

**The Vice-Moderator** invited Ms Hawkey to address the meeting.

**Ms Jill Hawkey** gave an illustrated presentation on 'Mapping the Oikumene: a Study of Current Ecumenical Structures and Relationships'.

[Note: Ms Hawkey's presentation was a near identical presentation to the one she gave to the Chavannes-de-Bogis Consultation, and is to be found in full in its report 'Ecumenism in the 21<sup>st</sup> century', WCC, Geneva, 2005, pp 66-80]

She was conscious in making this presentation that she was one of those consultants who would be telling many what they already knew. She asked for forgiveness if the presentation seemed somewhat simplistic.

The Mapping Study had been based on 65 interviews, mostly by telephone, with people from around the world.

As for the various ecumenical actors, at the base of the ecumenical movement are the estimated 2 billion Christians in the world: half of them Roman Catholic, some 550 million in the 342 WCC member churches, and the remaining quarter a diverse group, some belonging to a Christian World Communion, that could be referred to as Evangelical or Pentecostal.

Ms Hawkey then reviewed the various levels of the ecumenical movement: national (National Councils of Churches or National Christian Councils); regional

(represented by the seven Regional Ecumenical Organizations) sub-regional (the new arrivals on the ecumenical scene), and global (such as the World Evangelical Alliance and the YMCA and the YWCA) and including, of course, the WCC.

Questions to be asked were: can we develop a vision for the whole of the ecumenical movement that is owned by all the actors as relevant for the 21<sup>st</sup> century? And, are the churches committed to working together?

She then examined the structural relationships between the various actors in the ecumenical movement. Some people equated 'the ecumenical movement' with the WCC. The Pontifical Council, however, said clearly that the Roman Catholic Church was part of the ecumenical movement, despite not being a WCC member – as was evident from its membership in many NCCs and REOs. Many of those interviewed had expressed a real desire for greater participation by the Roman Catholic Church and Pentecostal churches in ecumenical structures, including the WCC. The proposed Global Christian Forum was seen by many as a positive development.

An important issue was the 'drop-off factor'. Fewer churches were involved in REOs than in NCCs, and fewer in the WCC than in REOs. She estimated that no more than 25% of NCC member churches are also WCC members. Similarly, fewer than half the members of CWCs are WCC members.

She further examined relationships between conciliar bodies (NCCs, REOs) and the WCC and between CWCs and the WCC.

A major question to be addressed was funding, for a relatively small number of specialized ministries/agencies in Europe and North America were funding REOs, sub-regional bodies, the WCC and many other ecumenical organizations.

Finally, Ms Hawkey asked participants what they saw as the role of the WCC. Everyone felt that the WCC still had a vital role in the ecumenical movement.

She concluded with six questions:



Can we develop an ecumenical vision which is owned and acted upon by all the actors in the ecumenical movement?

What tasks need to be undertaken to achieve this vision:

- Are they best undertaken at the national, regional or global level?
- Which tasks are best undertaken ecumenically and where can confessional bodies add extra value?

What type of organizations do we need and how should the tasks be divided between them?

What mechanisms can be put in place to ensure

- coordinated planning and work so that duplication is avoided
- coherence between ecumenical organizations at the national, regional and global level
- churches are not overwhelmed by their involvement in, and financial commitment to, many different organizations

How can funds available to the ecumenical movement be used most effectively?

How can the funding base be broadened?

What will be the values and principles that underpin the way in which we work together?

**The Vice-Moderator** thanked Ms Hawkey for her presentation and invited members to have discussions at their tables, to be followed by plenary discussion.

## **Discussion**

Rev. Dr David Thompson asked how the voices of united/uniting churches were to be heard in this process.

Rev. Wies Houweling said that we needed a further map: of the work being done, as opposed to the structures.

Rev. Dr Fernando Enns agreed that what was now needed was a map of programmatic work.

Rev. Dr Bruce Robbins was appreciative of the clarity of the presentation and asked where it fitted into the picture of the wider inter-faith ecumenism.

Rev. Dr Clifton Kirkpatrick believed that the WCC should focus on what it could do best, such as giving leadership in this process. As WARC President, he welcomed the process and stated that he believed that CWCs did not exist for themselves but to strengthen the whole ecumenical movement.

Archpriest Vsevolod Chaplin felt that the Roman Catholic Church and Pentecostal churches were underrepresented (only one each) in the Continuation Group.

**Rev. Canon Dr Trond Bakkevig** emphasized that it was the actors in the ecumenical movement who would have to bring about change. We in the WCC could change the WCC, and we should do so in such a way as to encourage and help others to follow. But we, as WCC, cannot change the other actors. The situation had changed since the Common Understanding and Vision had been formulated, and our basic vision had to be restated from where we now were.

**Rev. Heike Bosien** felt that the process was a logical outcome of the Common Understanding and Vision, but it was a process that had to be undertaken anew in each generation. She stressed the need for greater determination towards holding joint assemblies of the world bodies.

**Bishop Dr Jonas Jonson** stressed the symbolic role of the WCC. There were only two widely acknowledged representatives of Christianity on the world stage: the Pope in Rome and the WCC in Geneva.

**Mgr John Radano**, thanking Ms Hawkey for her presentation, spoke of the need to establish a priority among the ecumenical actors. If we thought of the ecumenical movement as a theatre stage, the churches were the main actors, while the other ecumenical bodies could be seen as technical assistants and stagehands.

**Rev. Dr Angelique Walker-Smith**, while grateful for the consultations and to the consultant for the evaluation of where we are, missed enquiry into the spirit of 21<sup>st</sup>

century ecumenism. We needed another level of evaluation, of where the Spirit is moving. She mentioned, as an example, the Focolare Movement in the Roman Catholic Church.

**Very Rev. Leonid Kishkovsky** welcomed the mapping exercise and the clarity of the presentation. Such an exercise had to take into account the institutional aspect of the ecumenical movement. But some parts of the ecumenical movement do not have institutions that would put them easily onto the map, such as united/uniting churches and the bodies in the Orthodox tradition.

**The General Secretary** responded to the comments made. He agreed that another mapping exercise, of programmatic work, was necessary, and that would be one of the next steps. Concerning the five representatives of WCC member churches on the Continuation Group, names would shortly be proposed and the Group would soon be set up. The Assembly would be given an update on the process. Concerning the Global Christian Forum, it was not to be seen as a programme or platform of the WCC, but as a means to bring together those in and those not in the WCC constituency. The WCC had been able to provide some secretarial assistance for the Forum in the person of Mr Hubert van Beek. He agreed with Canon Bakkevig that, while the WCC can change itself, it cannot change others. The WCC must provide an attractive example that would encourage others to change. He agreed with Mgr Radano that the churches were the chief actors on the ecumenical stage. The role of the WCC is to facilitate and provide leadership. He noted the need to include united/uniting churches and Orthodox bodies in the continuing process.

**The Vice-Moderator** closed the session.



## **11. REPORT OF POLICY REFERENCE COMMITTEE I**

The Central Committee met in **decision session**.

**Mrs Justice Sophia Adinyira**, Vice-Moderator, presiding, invited Rev. Wies Houweling (in the absence of Bishop Jabez Bryce, who had had to leave early) to present the report of Policy Reference Committee I.

**Rev. Wies Houweling** presented the report.

### **Introduction**

The Committee had an introduction to the consensus method by Ms Anne Glynn-Mackoul with reference particularly to its work. At the conclusion of the Committee's work, it felt initial frustration with the consensus method which later was transformed into appreciation.

### **Expression of Appreciation**

The Committee expressed appreciation to the staff for their continuing commitment to ecumenism and the work of the WCC and for their hard work especially through the recent period of reorganization and financial difficulties.

#### **1. Report of the Moderator**

Members of the Committee expressed appreciation for the biblical and theological thought in the Moderator's Report. Comments were forwarded to Policy Reference Committee III.

#### **2. Report of the General Secretary**

Members of the Committee expressed appreciation for the General Secretary's Report, for its analytic quality, breadth and vision for the future, and passed comments to Policy Reference Committee III.

### **3. Report of the Officers**

The Committee expressed appreciation for the Report of the Officers and passed comments to Policy Reference Committee III.

### **4. Harare to Porto Alegre Report**

The report was received with appreciation and comments were passed to the Programme Committee.

### **5. Programme Evaluation Report**

The Committee expressed appreciation for the Report and passed comments to the Programme Committee and to Policy Reference Committee II.

### **6. Statement on Ecclesiology**

The Committee heard an introduction to the Statement on Ecclesiology from Dr Thomas Best. The Committee expressed appreciation for the document and sees it as a helpful and useful statement, and commends it to the Assembly for acceptance. The Committee considers there may be advantage in formulating the document in more prayerful language and/or in simpler language for discussion purposes in local contexts to allow its wider dissemination and reception. Other comments were passed to Dr Best for discussion by the drafting group appointed by Faith and Order.

The Committee expressed concern about the language of paragraph 9 and asked for clarification on the following points: What does it mean that 'the church is not an end in itself', when it is the Body of Christ? What is the nature of 'emptying itself' in this context? What is the nature of 'a mission' referred to in the context of inter-faith?

The Committee **recommended** that the first sentence be deleted.

The Committee recognizes that some questions in paragraph 12 are for bilateral dialogues, whilst others are for conciliar contexts. Their combination in one series of questions may be confusing. The Committee **recommended** that the paragraph be reformulated.

There was some discussion on the Statement on Ecclesiology. Points made included:

- The WCC was competent to issue such a statement
- The Central Committee had previously mandated Faith and Order to produce such a document for the Assembly
- The Faith and Order Plenary Commission had examined it
- Comments made in this meeting would be noted by the drafting group
- Further comments to Faith and Order would be welcome
- The whole document would be further revised before being presented to the Executive Committee.

The Central Committee **accepted by consensus** the above two recommendations.

Consideration of Article II of the Constitution and Articles I and II of the Rules was postponed to a later session.

## **7. Report of the Steering Committee of the Special Commission and Report of the Inter-Orthodox Pre-Assembly Meeting**

The Committee received the Report of the Steering Committee.

The Committee received the Report of the Inter-Orthodox Pre-Assembly Meeting with appreciation and commended it for use as a background document for the Assembly..



## 8. Move to Consensus Method

The Committee received the documents and sent its comments to Policy Reference Committee III.

## 9. Relations with the Roman Catholic Church

The Committee heard an introduction to the Eighth Report of the Joint Working Group (JWG) between the Roman Catholic Church (RCC) and the World Council of Churches from the Right Reverend Dr Jonas Jonson, Co-Moderator of the Joint Working Group, and Mgr John Radano, Pontifical Council for Promoting Christian Unity (PCPCU). The Committee welcomed the documents *'Ecclesiological and Ecumenical Implications of a Common Baptism'*; *'Nature and Purpose of Ecumenical Dialogue'*; and *'Inspired by the Same Vision: Catholic Church Participation in National and Regional Councils of Churches'*.

The Committee warmly welcomed the Report and recommended the continuing work of the JWG, recognising the importance of maintaining and building the relationship in our current world context. The Committee particularly commends the directions for work set out in paragraphs 1-4 under 'Recommendations from the JWG to the RCC and the WCC' (see Appendix IV).

The Committee commended the thought being given to the reception of the Report, including its presentation at the Assembly in 2006, its presentation to the PCPCU and the preparation of study guides.

The Committee **recommended** the preparation of study guides be a priority for a new JWG. The Committee urges the member churches of the WCC to take up the Report and its accompanying documents for discussion bearing in mind their relevance for particular constituencies.

The Committee **recommended** that the JWG place on its agenda the current discussions concerning the reconfiguration of the ecumenical movement.

The Committee **recommended** that the consultation be held in November 2005, as proposed, to celebrate the 40<sup>th</sup> anniversary of the JWG and revisit its mandate. The Vice-Moderator invited Bishop Jonas Jonson, Co-Moderator of the Joint Working Group, to address the meeting.

**Bishop Jonson** noted that forty years had passed since the Second Vatican Council had unanimously approved the Decree on Ecumenism, *Unitatis Redintegratio*. As a result the Roman Catholic Church had become a main actor in the search for visible unity, and the Joint Working Group established.

It had been a privilege for him to serve with Archbishop Mario Conti as Co-Moderator of the Group, and he expressed his appreciation to the group members (16 on each side) and the staff members of the WCC and the Pontifical Council for the Promotion of Christian Unity involved.

The present report described the JWG's work since Harare, ongoing cooperation and recommendations for the continuance of the work.

**HH Aram I** expressed appreciation to the JWG and particular thanks to the co-moderators. The work of JWG was one of the most vital dimensions of the WCC's work. Without our ecumenical relations with the Roman Catholic Church our ecumenism would be incomplete and partial. He had three questions:

- How could the findings of the work of JWG be translated into action at local level?
- How can its agenda move beyond dogma and theology to existential issues?
- How can the JWG's work relate to bilateral dialogues?

**Metropolitan Gennadios**, expressing appreciation for the excellent work of the JWG over forty years, felt it was time for a positive evaluation of its work.

The Central Committee **accepted by consensus** the four recommendations (cf Appendix III).

**Rev. Erica Mathieson** presented the Report on Relations with the Pentecostals.

## **10. Relations with the Pentecostals**

The Committee heard an introduction to the Report of the Joint Consultative Group WCC-Pentecostals from the Rev Dr Bruce Robbins, Dr Despina Prassas and the Rev Jacques Matthey. The Group has met once since the last Central Committee meeting, in Johannesburg, South Africa, in 2004, and will meet in Cairo, Egypt, in 2005.

The Committee welcomed and received the interim report containing an annotated outline of the final report for the Assembly from the JCG and commended the work of the Group since its inception at Harare in 1998.

The Committee **recommended** that the JCG present its official report for the Assembly to the Executive Committee meeting in September 2005.

The Committee heard of the difficulties in establishing dialogue between Pentecostals and the WCC, and affirmed the importance of building the relationship, especially in light of the process of the Global Christian Forum.

The Committee endorsed the methodology expressed in the development of a document of common affirmations of faith in narrative style, and the foundation of conversation in Bible study.

The Committee **recommended** the continuation of the JCG and endorses its goal to build relationships between the Pentecostals and member churches of the WCC. The Committee commends the directions for the conversation suggested, including the themes of the nature of the church, mission, understanding charismatic gifts, sacraments, and the nature of Scripture.

The Committee **recommended** that the APC find ways to enable Pentecostals to participate in the WCC Assembly in 2006.



**Pastor Gerard Valdivia** expressed the hope that a way could be found for leaders of Pentecostal and Evangelical churches that were not WCC member churches to be invited to the Porto Alegre Assembly. After that experience, they would be able to return to their churches with a new vision of what the life and work of the WCC was. He also expressed the hope that, in future, a Pentecostal Central Committee member could be included in the Pentecostals on the Joint Consultative Group.

**The General Secretary**, responding, stated that on his visit to Latin America he had met with Pentecostal leaders who had expressed interest in being invited to the Assembly. He felt that the suggestion to have a Pentecostal Central Committee member on the Joint Consultative Group was a useful one.

The Central Committee **accepted by consensus** the above three recommendations.

## **11. Ecumenism in the 21<sup>st</sup> Century**

The Committee heard an introduction to the Final Statement from the Consultation ‘Ecumenism in the 21<sup>st</sup> Century’ from Dr Beth Ferris. The Committee endorses the continuation of the work of this Group. The Committee affirms the centrality of theological dialogue about the nature of unity and the nature of the church, the mapping study of existing programmatic work, the clarification of the respective roles of the main actors in the ecumenical movement and of the WCC’s role in ensuring coherence of the ecumenical movement. With reference to the establishment of a Continuation Committee, the Committee **recommended**, in the light of the work of the Special Commission, that two of the five WCC representatives be from Orthodox churches. The Committee refers to the Officers the choice of people to represent the WCC and recommended that such people be members of the Central Committee who understand the complexities of the ecumenical movement, be delegates to the 9<sup>th</sup> Assembly and that attention be given to gender, confessional and regional balance.

The Central Committee **accepted by consensus** the above two recommendations.

## 12. Global Christian Forum

The Committee heard an account of the history, progress and future plans of the Global Christian Forum from Mr Hubert van Beek (consultant). The Committee endorses the Forum's aim to promote Christian unity through opening up conversations between churches which have not previously engaged in conversation with each other. The Committee commends the Forum's methodology whereby representatives of churches tell their faith journey. The Committee commends the continuing work of the Forum, recognising difficulties in resourcing such work but affirming its value in broadening the fellowship of churches in the one ecumenical movement and contributing to ecumenical renewal in the 21<sup>st</sup> century.

The Committee **recommended** that the Forum Continuation Committee submit a report to the Assembly outlining what has been learned since its conception at Harare in 1998, the progress that has been made, and its future plans.

The Committee **recommended** that the Central Committee encourage ecumenical partners to contribute to the costs of the Forum's continuing work.

The Central Committee **accepted by consensus** the above two recommendations.

## 13. Relations with Regional Ecumenical Organisations (REOs)

The Committee heard an introduction to the Report from Dr Beth Ferris. The General Secretaries of REOs met in Nairobi in 2004. The Committee received the Report and welcomed the positive atmosphere of the meeting between the General Secretary of the WCC and the General Secretaries of REOs.

## 14. Relations with Christian World Communions (CWCs)

The Committee heard from Ms Teny Pirri-Simonian, an outline of progress in relationships between the WCC and CWCs, through the WCC sending representatives to CWCs meetings, through the annual meeting of the Conference

of Secretaries of CWCs, and through cooperation between the WCC, WARC and LWF. The Committee recognizes the importance of these relationships, especially in the context of the reconfiguration of the ecumenical movement, and sees potential for closer cooperation, coordination and the development of greater complementarity at a programmatic level. The Committee commends the work of the staff team.

The Committee **recommended** that the Central Committee send greetings to the centennial Baptist World Alliance Congress to be held in Birmingham, UK, in July 2005. The Committee suggested that the message

- affirm the value of the fellowship of the Baptist members of the WCC and their contribution to its life
- greet the Rev. David Coffey, incoming president of the Baptist World Alliance.

**Rev. Ruth Bottoms** welcomed the proposal to send greetings to the centennial Baptist World Alliance Congress, and further suggested that the message should affirm the value of the Baptist tradition in general, and not simply the value of the Baptist members of the WCC. We had a good friend of the ecumenical movement in the person of the incoming BWA President, Rev. David Coffey. She hoped that the WCC would accept the invitation to send a representative to the Centennial Congress.

The Central Committee **accepted by consensus** the above recommendation.

## **15. Ecumenical Officers**

The Committee received the Report of the Ecumenical Officers' meeting in Geneva in 2004 and commends the plan to meet soon after this Central Committee meeting to enable immediate follow-up of decisions and discussions.



**16. Visits and Visitors**

The Committee received the Report and endorsed the continuing work.

At a later session, with Dr Marion Best, Vice-Moderator now presiding, and still in **decision session**, the Central Committee resumed discussion on the changes to the Constitution and Rules.

**Dr Best** invited Ms Anne Glynn-Mackoul to present the proposed changes.

**Ms Anne Glynn-Mackoul** stated that the amendments to the Constitution and Rules as approved by the Central Committee at its 2003 meeting (Minutes, pp. 123-130) had been forwarded to member churches inviting their comments. Responses had been assessed by the Executive Committee, together with the comments made by the Steering Committee of the Special Commission. Policy Reference Committee I had now examined the proposals of the Executive Committee and supported them.

**Article II of the Constitution**

There had been no major comments on Article II of the Constitution and the proposed new wording was:

**II. Membership**

Churches shall be eligible for membership in the fellowship of the World Council of Churches who express their agreement with the Basis upon which the Council is founded and satisfy such criteria as the Assembly or Central Committee may prescribe. The Central Committee shall consider applications for membership according to consensus model of decision making. The application shall be accepted for a specified interim period of participation in the work of the World Council of Churches and for interaction with the local fellowship of member churches. The member churches of the World Council of Churches shall be consulted during the interim period. Following the interim

period, the Central Committee shall assess whether a consensus of member churches has developed in favour of the application, in which event the applicant church shall be considered a new member church.

The Central Committee **decided by vote** to authorize the General Secretary to send the amendment to Article II of the Constitution to the member churches prior to the Assembly and subsequently to propose it to the vote of the delegates of the Assembly (according to Article VII of the Constitution).

### **Article I of the Rules**

As a result of consultation, two reservations had been made by member churches and were recorded here:

The size of member churches : while a few member churches oppose raising the minimum size for membership from 25,000 to 50,000 members, others agreed and hoped that smaller churches would form federations for joint membership.

The proposed theological criteria : again while a few member churches have serious objections to the theological and ecclesial criteria for membership, others felt that these objections might not necessarily be representative of all member churches belonging to the same tradition.

In the light of comments made and discussion in the Executive Committee, the proposed new wording for Article I of the Rules was:

#### **I. Membership in the Fellowship of the World Council of Churches**

The World Council of Churches is comprised of churches which have constituted the Council or which have been admitted into membership and which continue to belong to the fellowship of the World Council of Churches. The term “church” as used in this article could also include an association, convention or federation of autonomous churches. A group of churches within a country or region, or within the same confession, may determine to participate in the World Council of Churches as one **member**.

Churches within the same country or region or within the same confession may apply jointly to belong to the fellowship of the Council, in order to respond to their common calling, to strengthen their joint participation and/or to satisfy the requirement of minimum size (Rule I, (3)(b) (3)). Such groupings of churches are encouraged by the World Council of Churches; each individual church within the grouping must satisfy the criteria for membership in the fellowship of the World Council of Churches, except the requirements of size. A church seeking affiliation with a grouping of autonomous churches which is a member of the World Council of Churches must agree with the Basis and fulfil the criteria for membership.

The General Secretary shall maintain the official lists of member churches that have been accepted to belong to the fellowship of the World Council of Churches, noting any special arrangement accepted by the Assembly or Central Committee. Separate lists shall be maintained of voting and nonvoting member churches belonging to the fellowship of the WCC.

### 1. Application

A church that wishes to join the World Council of Churches shall apply in writing to the General Secretary.

### 2. Processing

The General Secretary shall submit all such applications **through the Executive Committee** to the Central Committee (see Art. II of the Constitution) together with such information as he or she considers necessary to enable the Central Committee to make a decision on the application.

### 3. Criteria

Churches applying to join the World Council of Churches (“applicant churches”) are required first to express agreement with the Basis on which the Council is founded and confirm their commitment to the Purposes and Functions of the Council as defined in Articles I and III of the Constitution. The Basis states: “The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according



to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.”

Applicant churches should give an account of how their faith and witness relate to these norms and practices:

a) Theological

1. In its life and witness, the church professes faith in the Triune God according to the scriptures, and as this faith is reflected in the Nicene-Constantinopolitan Creed.
2. The church maintains a ministry of proclaiming the Gospel and celebrating the sacraments as understood by its doctrines.
3. The church baptizes in the name of the one God, “*Father, Son, and Holy Spirit*” and acknowledges the need to move toward the recognition of the Baptism of other churches.
4. The church recognizes the presence and activity of Christ and the Holy Spirit outside its own boundaries and prays for the gift of God’s wisdom to all in the awareness that other member churches also believe in the Holy Trinity and the saving grace of God.
5. The church recognizes in the other member churches of the WCC elements of the true church, even if it does not regard them ‘as churches in the true and full sense of the word’ (Toronto Statement).

b) Organizational

1. The church must produce evidence of sustained autonomous life and organization.
2. The church must be able to take the decision to apply for formal membership in the WCC and continue to belong to the fellowship of the WCC without obtaining the permission of any other body or person.
3. An applicant church must ordinarily have at least fifty thousand members. The Central Committee, for exceptional reasons, may dispense with this requirement and accept a church that does not fulfill the criteria of size.
4. An applicant church with more than 10,000 members but less than 50,000 members that has not been granted membership for exceptional reasons

under Rule I, (3) (b) (3) but is otherwise eligible for membership can be admitted as a member subject to the following conditions: (a) it shall not have the right to vote in the Assembly, and (b) it may participate with other churches in selecting five representatives to the Central Committee in accordance with Rule III, (4) (b) (3). Such church shall be considered as a member church belonging to the fellowship of the WCC in all other respects.

5. Churches must recognize the essential interdependence of the member churches belonging to the fellowship of the WCC, particularly those of the same confession, and should make every effort to practice constructive ecumenical relations with other churches within their country or region. This will normally mean that the church is a member of the national council of churches or similar body and of the regional/subregional ecumenical organization.

#### 4. Consultation

Before admitting a church to membership in the fellowship of the World Council of Churches, the appropriate world confessional body or bodies and national council or regional ecumenical organization shall be consulted.

#### 5. Resignation

A church which desires to resign its membership in the fellowship of the Council can do so at any time. A church which has resigned but desires to rejoin the Council must again apply for membership.

#### Notes:

a) The Central Committee suggested to add a footnote to Article I (3) (b) (4) after the Reference to Rule I, (3) (b) (3) to explain that churches who are already members are an exception to this Rule.

b) The Central Committee had already proposed to move the present **Rule 1.6. Financial participation** to the Rule on Responsibilities of Membership.

The Central Committee **decided by vote** to approve the revised wording of Article I of the Rules and to seek confirmation of the Assembly according to Rule XVII (now Rule XX).

## **Article II of the Rules**

The Executive Committee was proposing, apart from drafting changes, one change to the version agreed by the Central Committee in 2003, stating that it was expected that churches in association should make an annual contribution to the budget. The proposed new wording of Article II of the Rules was:

### **II. Churches which are in Association with the World Council of Churches**

A church that agrees with the Basis of the Council may request in writing to be received as a church in association with the World Council of Churches, stating its reasons for requesting this mode of relating with the Council. If the reasons are approved by the Central Committee, such a church may be accepted to be in association with the World Council of Churches.

Churches in association with the World Council of Churches:

- 1) Can send representative(s) to the Assembly and the Central Committee who can speak with permission of the chair, but have no right to participate in formal decision making, whether by consensus or by vote;
- 2) Can be invited to participate in the work of the commissions, advisory groups and other consultative bodies of the Council as consultants or advisors;
- 3) Have the possibility of participating in the work of the WCC as described, but will not be identified with decisions taken or statements issued by the Council;
- 4) Shall be expected to make an annual contribution to the general budget of the Council. The amount of the contribution shall be agreed upon in consultation between the church and the Council and shall be regularly



reviewed. No financial support will ordinarily be made available from the Council to such churches to facilitate their participation.

The General Secretary shall maintain a list of churches in association with the Council.

There was considerable discussion. Major points made were:

**Bishop Martin Hein** felt that churches in association should demonstrate their commitment to the WCC by making a contribution. He preferred the formulation 'Shall make an annual contribution...'

**Eden Grace** reminded the committee that the Churches in Association category had been created as a category with no rights and no responsibilities. One cannot demand a financial contribution from a church and then exclude it from decision-making.

**Very Rev. Leonid Kishkovsky** agreed with Eden Grace. The category had been created for churches that wished to explore the possibility of a relationship with the WCC.

**Mrs Christa Kronshage** said that churches in association did have rights, such as speaking in hearing sessions by permission of the chair.

**Ms Anne Glynn-Mackoul** felt that insistence on an annual contribution would destroy the rationale for this category of churches in association.

After an attempt at reformulation of the clause in Rule II (4) and on a show of indicator cards, it was evident that the Central Committee was equally divided between those in favour of 'Shall be expected to make an annual contribution...' and those in favour of 'Shall make an annual contribution...'

The Central Committee thus **agreed by consensus** to refer the matter to the next meeting of the Executive Committee.

**Dr Best**, on conclusion of the presentation of the report, thanked Policy Reference Committee I for its work.

## **12. REPORT OF POLICY REFERENCE COMMITTEE II**

The Central Committee met in **decision session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Dr Agnes Abuom to give the report of Policy Reference Committee II.

**Dr Aboum** presented the Report, which was completely devoted to Assembly matters. She expressed her thanks to the Committee and the Committee's thanks to members of the Assembly Planning Committee, who had joined them, staff members, and Dr Wood for their help. She invited Rev. Norman Shanks to continue presentation of the report.

**Rev. Norman Shanks** presented the Report as follows:

### **I. Common Committee Agendas**

1. Following introductions, the committee passed comments to other committees as follows:
  - A. Reports of the Officers, Moderator, General Secretary to Policy Reference Committee III.
  - B. "From Harare to Porto Alegre" and the Pre-Assembly Programme Evaluation to the Programme Committee.
  - C. Moving to Consensus to Policy Reference Committee III.

### **II. Report of the Assembly Planning Committee**

1. The committee noted that the Assembly budget forecast has a very tight balance and was glad to learn that fund raising was continuing, particularly with the view to making the Assembly as inclusive as possible.

2. The committee reflected on the proposed Assembly Programme and Timetable and **recommended** that the Central Committee
- A. endorse the continuing development of Mutirão;
  - B. approve the Assembly programme and timetable, subject to the Assembly Planning Committee further considering;
    - 1) the strong case for a pre-assembly event for Indigenous Peoples;
    - 2) whether adequate free time was provided for participants;
    - 3) whether arrangements for non-core participants were sufficiently inclusive and what parallel provision would be made when core-participants are engaged in Bible study and Ecumenical Conversations.
    - 4) the methodology of Bible studies and the desirability for distinctive Latin American perspectives and approaches being taken into account;
    - 5) whether the programme provided sufficiently for Latin American issues;
    - 6) the possibility of adjusting the timing of the Latin American and thematic plenaries and of regional and confessional meetings;
    - 7) two particular matters relating to arrangements for evening prayers
      - a) the possibility of Lutherans being given one of the evening common prayer, and
      - b) the plan to hold a Roman Catholic evening common prayer in the Cathedral of Porto Alegre on Saturday evening in the light of the session for Confessional Meetings proposed for that afternoon.
    - 8) the need for consistency in relation to nomenclature (naming) of common prayer/worship, for example, if the Assembly timetable, etc. seeks to always reflect "prayer", the Assembly Worship Committee should be renamed;
    - 9) the importance of certain media issues
      - a) the appointment of a local communications co-ordinator;



- b) the desirability of churches themselves encouraging (and perhaps financially assisting) the attendance of national media representatives;
- c) the need for clear identification of accredited media representatives.

The Central Committee **accepted by consensus** the above recommendation.

### III. Report on the Assembly Business Agenda

1. Committees: The committee **recommended**, in relation to the Message Committee, that the Executive Committee consider the particular task and working style required of that committee and the possibility of restricting the committee's size accordingly.
2. Assembly Moderator: The committee **recommended** that the Executive Committee ensure that provision is made for the appointment and definition of role and duties of the Assembly moderator (this appears not to be covered at present).

The Central Committee **accepted by consensus** the above recommendations.

#### 3. Election procedures:

- A. **Nomination of Central Committee** - In the proposals for the revision of the Manual for Conduct of Meetings, in addition to the principles specified for the guidance of the work of the Nominations Committee, the committee noted that account should be taken of the need for fair and adequate representation of Indigenous Peoples.

**B. Election of Presidents** - The Committee noted that it should be the General Secretary (not the 'staff') who will seek advice concerning nominations for Presidents.

## **I. Report on Assembly Nominations**

1. Delegate nominations (85%): The committee recommends that the Central Committee:
  - A. confirm the delegations nominated by member churches to date;
  - B. set a deadline of 1 June 2005, following a reminder letter, for churches that have not yet indicated their intention to attend the Assembly;
  - C. authorize the Officers and the Executive Committee to confirm forthcoming member church nominations at their meetings in June 2005 (Officers), September 2005 (Executive) and December 2005 (Officers).
2. Delegate nominations (15%): The committee recommends that the Central Committee confirm the following criteria for allocating 15% category nominations:
  - A. size of churches (as required by the constitution);
  - B. nominations already made;
  - C. the percentages used to construct seat allocation continue to guide the allocation of the 15% category (i.e. confessional and regional percentages);
  - D. priority for redressing imbalances be: youth, women, Indigenous Peoples, persons with disabilities; special skills.
3. Delegate nominations (15%): For the 109 seats to be filled within the 15% category, the committee recommends that the Central Committee:
  - A. nominate 85 persons at this time.
  - B. authorize the Officers and the Executive Committee to nominate and confirm the remaining 24 delegates, based on proposals from member churches and according to the criteria agreed, at their meetings in June 2005 (Officers), September 2005 (Executive) and December 2005 (Officers).
4. Indigenous Peoples representation: The committee further recommends that

the Central Committee set a target of 4% of delegates identified as Indigenous Peoples.

The Central Committee, having made minor variations to the original recommendation 3 B, incorporated above, **agreed by consensus** to the above recommendation.

Mr Shanks added for information:

*Non-Orthodox 15% category nominations*

The committee was asked to nominate up to 66 of the 85 non-Orthodox 15% seats. The committee identified 65 persons for nomination at this time. The following numbers and percentages may be helpful.

Africa	15	Youth	51 (78%)
Asia	14		
Caribbean	1	Women	48 (73%)
Europe	14	Men	17 (27%)
Latin America	6		
Middle East	1	Lay	52 (80%)
North America	11	Ordained	13 (20%)
Pacific	3		
Total	65	Indigenous	3 (5%)

*Orthodox 15% category nominations*

The committee was asked to nominate up to 22 of the 27 Orthodox 15% seats. The committee identified 20 persons for nomination at this time. The following numbers and percentages may be helpful.

Oriental Orthodox	8	Youth	10 (50%)	Women	12 (60%)
Eastern Orthodox	12			Men	8 (40%)
Total	20			Lay	18 (90%)
				Ordained	2 (10%)



**Ms Lois Dauway** commented that she found the term ‘non-Orthodox’ negative and unhelpful and hoped that a different formulation could be found.

**Very Rev. Leonid Kishkovsky** agreed and was grateful to Ms Dauway for raising the issue.

**HH Aram I** also agreed, but felt that a thorough examination of some of the terminology regularly used should be made and requested the General Secretary to take up the matter.

**The Rev. Norman Shanks** concluded by expressing thanks to Dr Agnes Abuom for moderating the Committee and to the Central Committee for their ready agreement to their recommendations.

### **13. REPORT OF POLICY REFERENCE COMMITTEE III**

The Central Committee met in **decision session**.

**Dr Marion Best**, Vice-Moderator, presiding, invited Bishop Eberhardt Renz to present the Report of Policy Reference Committee III.

**Bishop Renz** presented the Report as follows:

#### **Introduction**

The agenda of Policy Reference Committee III included primarily consideration of the Report of the Officers, the Report of the Moderator, the Report of the General Secretary, all documents regarding rule changes, except for those regarding WCC membership, and the consensus manual. We have received and discussed the suggestions made by each of the committees. Policy Reference Committee III offers recommendations regarding these reports. Additionally, the committee offers the recommendations in a comprehensive document fully presenting the changes to the WCC Rules.

## Report of the Officers

The committee appreciates the report from the Officers, and thanks them for their work and the work of the Executive Committee.

The committee **recommended** that the Central Committee ensure, that while the rules for engagement with Specialized Ministries (Rule XVI) are evolving, there is global representation of Specialized Ministries from the South and the Orthodox to encourage full participation.

The Central Committee **accepted by consensus** the above recommendation.

## Report of the Moderator and Report of the General Secretary

The committee **recommended** that the Central Committee express its appreciation for these two complementary reports. We thank them for inspiring our discussion with important themes and theological reflections, for expressing a vision of what is happening ecumenically around the world, and for recording the actual work of the WCC.

We further **recommended** that the Central Committee specifically lift up the points raised in the Moderator's Report under the section "Healing: An Ecumenical Priority", in anticipation that the World Mission Conference in Athens can further the work with these issues in a practical way.

The committee welcomes the interactions taking place between the WCC and the British Government, and the WCC and Bretton Woods Institutions. The committee appreciates the affirmation of the WCC and of our General Secretary in these emerging relationships, and is hopeful the interactions will continue and develop.

The committee **recommended** that the Central Committee request the General Secretary to continue to engage the British Government, and in so doing, ensure

that the churches and ecumenical organizations are supported equitably in their development efforts.

The Central Committee **accepted by consensus** the above recommendations.

**Bishop Renz** invited Dr Janice Love to present the proposed changes to the Constitution and Rules.

### **Article VI of the Constitution**

**Dr Love** reported that the Committee **recommended** that the Central Committee recommend to the Assembly that Article VI of the Constitution be amended. The change involved dropping the term ‘non-voting representatives’, consequent to the introduction of decision-making by consensus. The new formulation was:

## **VI. OTHER ECUMENICAL CHRISTIAN ORGANIZATIONS**

1. Such world confessional bodies and such international ecumenical organizations as may be designated by the Central Committee may be invited to send representatives to the Assembly and to the Central Committee, in such numbers as the Central Committee shall determine; however, these representatives shall not have the right to participate in decision-making.
2. Such national councils and regional conferences of churches, other Christian councils and missionary councils as may be designated by the Central Committee may be invited to send representatives to the Assembly and to the Central Committee, in such numbers as the Central Committee shall determine; however, these representatives shall not have the right to participate in decision-making.

The Central Committee **agreed by vote** to recommend to the Assembly that it adopt the above amended Article VI of the Constitution.



## Article III of the Rules

**Dr Love** further reported that the Committee **recommended** that the Central Committee adopt a reformulated Rule III, The Assembly. The changes were largely consequent on the change to decision-making by consensus and the establishment of the Permanent Committee on Consensus and Collaboration and the inclusion of its co-moderators in the Assembly Business Committee.

The new formulation (given here in the form in which it was finally approved) was:

### III. THE ASSEMBLY

#### 1. *Composition of the Assembly*

##### a) Persons with the right to speak and the responsibility to participate in decision-making

The Assembly shall be composed of official representatives of the member churches, known as delegates, elected by the member churches, with the right to speak and with the responsibility to participate in decision-making.

- 1) The Central Committee shall determine the number of delegates to the Assembly well in advance of its meeting.
- 2) The Central Committee shall determine the percentage of the delegates, not less than 85 per cent, who shall be both nominated and elected by the member churches. Each member church shall be entitled to a minimum of one delegate. The Central Committee shall allocate the other delegates in this part among the member churches giving due regard to the size of the churches and confessions represented in the World Council of Churches, the number of churches of each confession which are members of the Council, and reasonable geographical and cultural balance. The Central Committee shall recommend the proper distribution within delegations among church officials, parish ministers and lay persons; and among men, women,

young people and Indigenous Peoples. The Central Committee may make provision for the election by the member churches of alternate delegates who shall serve only in place of such delegates who are unable to attend meetings of the Assembly.

- 3) The remaining delegates, not more than 15 per cent, shall be elected by certain member churches upon nomination of the Central Committee as follows:
  - i) If the Moderator or any Vice-Moderator of the Central Committee is not elected a delegate within the provisions of paragraph 2 above, the Central Committee shall nominate such officer to the member church of which such officer is a member. Paragraphs (v) and (vi) below apply to such nominees.
  - ii) The Central Committee shall determine the categories of additional delegates necessary to achieve balance in respect of:
    - (a) the varied sizes of churches and confessions;
    - (b) the historical significance, future potential or geographical location and cultural background of particular churches, as well as the special importance of united churches;
    - (c) the presence of persons whose special knowledge and experience will be necessary to the Assembly;
    - (d) proportions of women, youth, lay persons and local pastors.
    - (e) Participation of Indigenous peoples.
  - iii) The Central Committee shall invite the member churches to propose the names of persons in the categories so determined whom the churches would be willing to elect, if nominated by the Central Committee.
  - iv) The Central Committee shall nominate particular individuals from the list so compiled to the member church of which each individual is a member.
  - v) If that member church elects the said nominee, he or she shall become an additional delegate of that member church.
  - vi) The member churches shall not elect alternate delegates for such delegates.

Member churches are encouraged to consult regionally in the selection of the delegates described in paragraphs 2 and 3 above, provided that every delegate is elected by the church of which he or she is a member in accordance with its own procedures.

- b) Persons with the right to speak but not to participate in decision-making  
In addition to the delegates, who alone have the right to vote, the following categories of persons may attend meetings of the Assembly with the right to speak:
- 1) Presidents and Officers: Any President or Presidents of the Council or Moderator or Vice-Moderator or Vice-Moderators of the Central Committee who have not been elected delegates by their churches.
  - 2) Members of the retiring Central Committee: Any members of the retiring Central Committee who have not been elected delegates by their churches.
  - 3) Representatives of associate member churches: Each associate member church may elect one representative.
  - 4) Advisers: The Central Committee may invite a small number of persons who have a special contribution to make to the deliberations of the Assembly or who have participated in the activities of the World Council. Before an invitation is extended to an adviser who is a member of a member church, that church shall be consulted.
  - 5) Delegated Representatives: The Central Committee may invite persons officially designated as Delegated Representatives by organizations with which the World Council maintains relationship.
  - 6) Delegated Observers: The Central Committee may invite persons officially designated as Delegated Observers by non-member churches.
- c) Persons without the right to speak or to participate in decision-making  
The Central Committee may invite to attend the meetings of the Assembly without the right to speak or to participate in decision-making:



- 1) Observers: Persons identified with organizations with which the World Council maintains relationship which are not represented by Delegated Representatives or with non-member churches which are not represented by Delegated Observers.
- 2) Guests: Persons named individually.

## 2. *Presiding officers and committees*

- a) At the first Decision Session of the Assembly the Central Committee shall present its proposals for the moderatorship of the Assembly and for the membership of the Business Committee of the Assembly and make any other proposals, including the appointment of other committees, their membership and functions, for the conduct of the business of the Assembly as it sees fit.
- b) At the first or second Decision Session, additional nominations for membership of any committee may be made in writing by any six concurring delegates.
- c) Election shall be by ballot unless the Assembly shall otherwise determine.

## 3. *Agenda*

The agenda of the Assembly shall be proposed by the Central Committee to the first Decision Session of the Assembly. A delegate may propose changes to the agenda in accordance with Rule XIX.6. New business or any change may be proposed by the Business Committee under Rule III.5(b).

## 4. *Nominations Committee of the Assembly*

- a) At an early Decision Session of the Assembly, the Assembly shall elect a Nominations Committee, on which there shall be appropriate confessional, cultural and geographical representation of the membership of the Assembly and representation of the major interests of the World Council.
- b) The Nominations Committee in consultation with the officers of the World

Council and the Executive Committee shall make nominations for the following:

- 1) the President or Presidents of the World Council;
- 2) not more than 145 members of the Central Committee from among the delegates which the member churches have elected to the Assembly;
- 3) not more than 5 members of the Central Committee from among the representatives which the associate member churches have elected to the Assembly.

c) In making nominations, the Nominations Committee shall have regard to the following principles:

- 1) the personal qualifications of the individual for the task for which he or she is to be nominated;
- 2) fair and adequate confessional representation;
- 3) fair and adequate geographical and cultural representation;
- 4) fair and adequate representation of the major interests of the World Council.

The Nominations Committee shall satisfy itself as to the general acceptability of the nominations to the churches to which the nominees belong.

Not more than seven persons from any one member church shall be nominated as members of the Central Committee.

The Nominations Committee shall secure adequate representation of lay persons – men, women and young people – so far as the composition of the Assembly makes this possible.

d) The Nominations Committee shall present its nominations to the Assembly. Additional nominations may be made by any six delegates concurring in writing, provided that each such nominee shall be proposed in opposition to a particular nominee of the Nominations Committee.

e) Election shall be by ballot unless the Assembly shall otherwise determine.

## 5. *Business Committee of the Assembly*

- a) The Business Committee of the Assembly shall consist of the Moderator and Vice-Moderator or Vice-Moderators of the Central Committee, the General Secretary, the Presidents of the Council, the co-moderators of the Permanent Committee on Consensus and Collaboration participating as a delegate, the moderator or a member of the Assembly Planning Committee participating as a delegate, the moderators of hearings and committees who may appoint substitutes and ten delegates who are not members of the outgoing Central Committee, who shall be elected in accordance with Rule III.2. If a co-moderator of the Permanent Committee and/or the moderator of the Assembly Planning Committee is not a delegate, he/she shall be invited as an adviser to the Assembly and its Business Committee with the right to speak but not to participate in decision-making.
- b) The Business Committee shall:
  - 1) coordinate the day-to-day business of the Assembly and may make proposals for rearrangement, modification, addition, deletion or substitution of items included on the agenda. Any such proposal shall be presented to the Assembly at the earliest convenient time by a member of the Business Committee with reasons for the proposed change. After opportunity for discussion on the proposal, the moderator shall put the following question to the Assembly: Shall the Assembly approve the proposal of the Business Committee? The Assembly shall decide the question by consensus or voting procedures. If decided according to voting procedures, then any proposed change must receive a two-thirds (2/3) majority of those present to be adopted.
  - 2) consider any item of business or change in the agenda proposed to the Business Committee by a delegate under Rule XIX.6;
  - 3) determine whether the Assembly sits in General, Hearing or Decision Session as defined in Rule XIX;
  - 4) receive information from and review the reports of other committees in order to consider how best the Assembly can act on them.



6. *Other committees of the Assembly*

- a) Any other committee of the Assembly shall consist of such members and shall have such powers and duties as are proposed by the Central Committee at the first Decision Session or by the Business Committee after its election and accepted by the Assembly.
- b) Any such committee shall, unless the Assembly otherwise directs, inform the Business Committee about its work and shall make its report or recommendations to the Assembly.

**Mr Welly Esau Mandowen** proposed that in Rule III (3) (ii) a further category of ‘additional delegates necessary to achieve balance’ should be (e) Indigenous Peoples.

**Dr Renz** accepted the proposal.

**Dr Best** ruled that since this was a new proposal that had not been presented to the Central Committee earlier, 24 hours notice was required according to the Rules. The matter was postponed to a later session.

At a later session the Central Committee **agreed by vote** to adopt the above amended Article III of the Rules.

**Rule V Central Committee**

**Dr Love** further reported that the Committee **recommended** to the Central Committee that it adopt a reformulated Rule V Central Committee. The changes were in connection with the change from decision by voting to decision by consensus and the inclusion of the Nominations Committee and the Permanent Committee on Consensus and Collaboration among the committees elected by the Central Committee (Article V. 4 (e) (1) and (3)).

The Central Committee **agreed by vote** to adopt the amended Rule V.

## **New Rule VI Nominations Committee of the Central Committee**

**Dr Love** further reported that the Committee **recommended** to the Central Committee that it adopt a new Rule VI Nominations Committee of the Central Committee, and that the following Rules be renumbered accordingly.

### **VI. NOMINATIONS COMMITTEE OF THE CENTRAL COMMITTEE**

- a) In its first meeting during or immediately after the Assembly, the Central Committee shall elect a Nominations Committee which shall:
  - 1) nominate persons from among the members of the Central Committee for the offices of Moderator and Vice-Moderator or Vice-Moderators of the Central Committee;
  - 2) nominate members of the Executive Committee of the Central Committee.
  - 3) nominate a person for the office of President to fill the unexpired term should a vacancy occur in the Presidium between Assemblies;
  - 4) nominate members of committees, commissions and boards and where appropriate their moderators;
  - 5) make recommendations regarding the election of persons proposed for staff positions under Rule XI.3.

In making nominations as provided for by (1) to (4) above the Nominations Committee shall have regard to principles set out in Rule III.4.(c) and, in applying principles 2, 3 and 4 to the nomination of members of committees, commissions and boards, shall consider the representative character of the combined membership of all such committees. Any member of the Central Committee may make additional nominations, provided that each such nominee shall be proposed in opposition to a particular nominee of the Nominations Committee.

- b) In between meetings of the Central Committee, the Executive Committee

shall act as the Nominating Committee of the Central Committee.

- c) Election shall be by ballot unless the Committee shall otherwise determine.

The Central Committee **agreed by vote** to adopt the new Article VI of the Rules.

### **New Rule VIII Permanent Committee on Consensus and Collaboration**

**Dr Love** further reported that the Committee **recommended** to the Central Committee that it adopt a new Rule VIII Permanent Committee on Consensus and Collaboration (given here in the form in which it was finally approved), and that the following Rules be renumbered accordingly:

### **VIII. PERMANENT COMMITTEE ON CONSENSUS AND COLLABORATION**

1. At its first full meeting after an Assembly, the Central Committee shall elect from among its members the membership of the Permanent Committee on Consensus and Collaboration (the “Permanent Committee”), consisting of fourteen members, of whom half shall be Orthodox.
2. The Orthodox members of the Nominations Committee of the Central Committee, in consultation with all Orthodox members of the Central Committee, shall nominate the seven Orthodox members, and the other members of the Nominations Committee of the Central Committee shall nominate the remaining seven. The Central Committee as a whole shall elect the Permanent Committee. For election of the Permanent Committee, the provisions of Rule VI (a) shall not apply: no counter nominations shall be accepted from the floor.
3. Of the overall membership at least half shall be members of the WCC Executive Committee. Proxies may substitute for absent members. Advisors



may be invited from member churches. Observers may be invited from non-member churches, or on occasion from churches in association with the WCC.

4. Two co-moderators shall be elected by the membership of the Permanent Committee, one by the Orthodox members of the Central Committee, and one by the other members of the Central Committee.
5. The term of the members of the outgoing Permanent Committee shall conclude upon election of replacement members following an Assembly. The Permanent Committee shall be considered a committee of the Assembly and shall advise the Business Committee of the Assembly.
6. The Permanent Committee will have responsibility for:
  - a) continuing the authority, mandate, concerns and dynamic of the Special Commission (mandated by the Eighth Assembly, Harare, Zimbabwe, 1998);
  - b) giving advice and making recommendations to governing bodies of the WCC during and between Assemblies in order to contribute to the formation of consensus on matters proposed for the agenda of the WCC;
  - c) facilitating improved participation of the Orthodox in the entire life and work of the Council;
  - d) offering counsel and providing opportunity for action in matters of common interest;
  - e) giving attention to matters of ecclesiology.
7. The Permanent Committee will report to the Central Committee and to the Executive Committee.

There was some discussion.

The recommended formulation of clause 2 had been: 'The Orthodox members of the Central Committee shall elect the seven Orthodox members and the other

members of the Central Committee shall elect the remaining seven.’ The wording ‘elect’ was changed to ‘nominate’, as it fell to the whole Central Committee to elect the Permanent Committee.

The Orthodox members of the Nominations Committee of the Central Committee would be expected to consult with all Orthodox Central Committee members in drawing up their list of nominees.

The question arose as to what should be done if one list of nominees included a name or names unacceptable to members of the other group.

The Central Committee **agreed by consensus** that the integrity of each group should be respected and the risk accepted. The sentence ‘No counter nominations shall be accepted from the floor’ was thus added to clause 2.

The establishment of this Permanent Committee was a tribute to the success of the work of the Special Commission on Orthodox Participation and it should be enshrined in the Rules.

The Central Committee **agreed by vote** to adopt the new Article VIII of the Rules.

**Rev. Dr Fernando Enns**, intervening, stated that he was troubled by the name ‘Permanent Committee on Consensus and Collaboration’. There was no need for the word ‘Permanent’ – its permanence was ensured by its inclusion in the Rules. The function of the Committee was much more than consensus and collaboration: its role was to help the Council grow in fellowship. He proposed an alternative title: ‘Joint Committee on Growing in Fellowship between Churches of Eastern and Western Traditions’.

**Dr Best**, moderating, suggested that discussion on the matter be postponed to a later session.

The Central Committee **agreed by consensus** to such postponement.

At a later session, the Central Committee **agreed by consensus** not to give further consideration at this time to Dr Enns' proposal.

## **New Rule XVI Specialized Ministries Engaged in Ecumenical Relief and Development**

**Ms Anne Glynn-Mackoul** reported that the Committee **recommended** to the Central Committee that it adopt a new Rule XVI on the Specialized Ministries/Agencies, and that the subsequent Rules be renumbered accordingly:

### **XVI. SPECIALIZED MINISTRIES ENGAGED IN ECUMENICAL RELIEF AND DEVELOPMENT**

1. Specialized Ministries engaged in ecumenical relief and development are those church-based, church-related or ecumenical offices and organizations within the family of WCC member churches, serving the ecumenical movement particularly in the area of world service and development.

Any Specialized Ministry, committed to ecumenical diaconal services, may be recognized by the Central Committee as an organization with which the World Council of Churches has working relationships, provided:

- a) the organisation, knowing the Basis upon which the World Council of Churches is founded, expresses its willingness to relate to and cooperate with it; and
- b) the WCC member church or churches with whom the Specialized Ministry is related does not formally oppose this form of relationship.

2. Each Specialized Ministry:

- a) shall be invited to send a delegated representative to the Assembly;
- b) shall be invited to send an adviser to meetings of the Central Committee; and
- c) shall be provided with copies of all general communications sent to



all member churches of the World Council of Churches.

3. In addition to communicating directly with its member churches, the World Council may inform each of these Specialized Ministries regarding important ecumenical developments and consult it regarding proposed World Council programmes in its area of commitment and expertise.
4. In consultation with Specialized Ministries, the Central Committee shall establish and review from time to time guidelines regarding the relationships between the World Council of Churches and Specialized Ministries.

The Central Committee **agreed by vote** to adopt the new Article XVI of the Rules.

The Central Committee adjourned until the following morning.

Before resuming business the following day, the Central Committee gathered for worship in the Chapel in a service marking the Universal Day of Prayer for Students 2005 and In Memoriam of the Victims of the Tsunami in South East Asia.

**Dr Best**, Vice-Moderator, presiding, invited Bishop Renz to continue with the presentation of the Report of Policy Reference Committee III.

### **Revised Rule XIX Conduct of Meetings (replacing Rule XVI Rules of Debate)**

**Bishop Renz** reported that the Committee **recommended** to the Central Committee that it adopt a revised Rule XIX (to replace Rule XVI) and added that in adopting revised Rule XIX on “Conduct of Meetings”, the Central Committee would affirm its decision to implement the consensus method and apply the consensus method to the meetings of the Assembly, Central Committee, Executive Committee, and other bodies of the WCC.

## XIX. CONDUCT OF MEETINGS

### 1. *General*

- a) These provisions for conduct of meetings shall apply to meetings of the Assembly, the Central Committee, the Executive Committee and all other bodies of the WCC. During an Assembly, the titles “President, Moderator and Vice-Moderators of the Central Committee” shall refer to the persons holding those offices during the outgoing Central Committee. During the term of a Central Committee such titles shall refer to the current Presidents and officers of that Central Committee.
- b) “Delegate” shall mean an official representative of a member church to an Assembly with the right to speak and the responsibility to participate in decision-making (Rule III.1.a). For meetings of the Central Committee, “delegate” shall mean a member of the Central Committee or that member’s substitute (Rule V.1.c), with the right to speak and the responsibility to participate in decision-making.
- c) “Participant” shall include delegates as well as persons invited to the Assembly or a meeting of the Central Committee as persons with the right to speak but not to participate in decision-making (Rule III.1(b)).

### 2. *Categories of Sessions*

The Assembly shall sit in one of the following categories of sessions: General, Hearing, or Decision. The Business Committee shall determine the category of session appropriate for different parts of the agenda.

#### a) General Session

General Sessions shall be reserved for ceremonial occasions, public acts of witness and formal addresses. Only matters proposed by the Central Committee or by the Business Committee shall be included in

General Sessions. No decisions shall be made during General Sessions.

b) Hearing Session

Hearing Sessions shall be designated for plenary presentations, discussion, dialogue, and exchange of ideas as a resource for developing understanding, deepening fellowship among member churches and coming to a common mind on matters on the agenda. A wide range of perspectives shall be encouraged during Hearing Sessions. No decisions shall be made during Hearing Sessions, other than to move to a Decision Session, if deemed necessary or to deal with a Point of Order or Procedural Proposals.

c) Decision Session

Decision Sessions shall be designated for matters requiring a decision, including:

1. adoption of the agenda;
2. proposal for change in the agenda;
3. appointments and elections;
4. reception or adoption of reports or recommendations;
5. actions to be taken on recommendations or proposals of committees or commissions, or arising out of Hearing Sessions;
6. adoption of accounts and financial audits; and
7. amendment of Constitution or Rules.

3. *Moderating Sessions*

a) A moderator for each session of the Assembly shall be designated before an Assembly by the outgoing Central Committee, and during an Assembly by the Business Committee, as follows:

1. In General Sessions one of the Presidents or the Moderator of the Central Committee shall preside;
2. In Hearing Sessions one of the Presidents, the Moderator or a Vice-Moderator of the Central Committee, or a delegate with specific



expertise in the subject matter of the Hearing shall preside;

3. In Decision Sessions the Moderator or a Vice-Moderator of the Central Committee or delegate to the Assembly who was a member of the outgoing Central Committee shall preside.

b) The role of session moderators shall be:

1. to convene the session, including announcing the category of session;
2. to facilitate and encourage discussion and dialogue, for the exchange and development of ideas, and to assist the meeting to come to a common mind;
3. during Decision Sessions, to test any emerging agreement on a particular point and whether the meeting is ready to move to a decision by consensus;
4. in the event the category of session is to change during a session, to announce the change in category, providing a break in the session to mark the change in category; and
5. to close the session.

c) The moderator shall consult with the recorder for the session to ensure that the developing consensus is accurately noted and any changed wording promptly made available to the meeting.

d) All moderators shall undertake specific training in conducting meetings based upon the consensus model of decision-making, as described in these Rules and the accompanying Manual.

#### 4. *Moderator of the Assembly*

The Moderator of the Assembly shall announce the opening, suspension and the adjournment of the Assembly.

#### 5. *Official Minutes, Records and Reports*

a) The Business Committee shall appoint recorders from among Delegates for

each Decision Session. Their role shall be to follow the discussion of a Decision Session, to record the language of the emerging consensus, including final language of decisions taken, and to assist the moderator of the session in discerning an emerging consensus. Recorders shall also assist the moderator in ensuring that the final agreed wording of a proposal is translated and available to delegates before a decision is made.

- b) The Business Committee shall appoint rapporteurs for each Hearing Session and for committee meetings for which official minutes are not maintained, to prepare a report of the meeting including major themes and specific proposals. A rapporteur appointed for a committee meeting shall function as a recorder of that meeting.
- c) The Business Committee shall appoint minute-takers to record the official minutes of General, Hearing and Decision Sessions of an Assembly or any meeting for which formal minutes must be kept, and shall include a record of the discussion, motions and decisions. The minutes will normally incorporate by reference any report of the meeting. The minutes shall be signed by the moderator and the minute-taker for the session and shall be sent to the participants of the meeting. For all minutes other than minutes of an Assembly, if there is no objection within six months from the sending of the minutes, the minutes shall be considered to be accepted. The first full Central Committee meeting following an Assembly shall confirm the minutes of the Assembly.
- d) Decision Sessions shall produce official minutes, a record and/or report.
- e) If, after the close of a meeting, a member church declares that it cannot support a decision of the meeting, the member church may submit its objection in writing and have its position recorded in the minutes or report of a subsequent meeting. The decision itself shall not be rescinded by this action.

## *1. Agenda*

- a) Matters may be included on the agenda of a meeting according to Rule III.3 and procedures established by the Business and Programme Committees, and any other committee established by Central Committee for that purpose. Normally, matters included on an agenda will be based upon reports, recommendations or proposals that previously have been fully considered and have the consensus support of the proposing group or committee.
- b) The Business Committee shall ensure that the moderator is advised before each session, and if appropriate during breaks within a session, as to the conduct of the business and the priority of various agenda items.
- c) A delegate may propose to the Business Committee an item of business to be included on, or any change in, the agenda. If after consideration the Business Committee has not agreed to the proposal, the delegate may appeal the decision to the Moderator of the Assembly in writing. The Moderator shall at a convenient time inform the Assembly of the proposal, and a member of the Business Committee shall explain the reasons for this refusal. The delegate may give reasons for proposing it. The Moderator shall then without further debate put the following question: Shall the Assembly accept this proposal? If the Assembly agrees to accept the proposal, the Business Committee as soon as possible shall bring proposals for the inclusion of the matter or the change in the agenda.
- d) Matters concerning ecclesiological self-understanding: where a matter being raised is considered by a delegate to go against the ecclesiological self-understanding of his or her church, the delegate may request that it not be submitted for decision. The moderator shall seek the advice of the Business Committee in consultation with this delegate and other members of the same church or confession present at the session. If agreed that the matter does in fact go against the ecclesiological self-understanding of the delegate's church, the moderator shall announce that the matter will be



removed from the agenda of the Decision Session and may be considered in a Hearing Session. The materials and minutes of the discussion shall be sent to the member churches for their study and comment.

- e) Subject to the provisions of this Rule, the agenda shall be proposed, amended and/or adopted in accordance with Rule III.3 and III.5.

## 7. Speaking

- a) In Hearing Sessions, participants wishing to speak either may submit to the moderator a written request or may queue at the microphones when the moderator so invites, but may speak only when called by the moderator.
- b) In Decision Sessions of the Assembly or Central Committee, only delegates may speak. Delegates wishing to speak either may submit to the moderator a written request or may queue at the microphones when the moderator so invites, but may speak only when called by the moderator.
- c) In sessions of committees and advisory bodies where both hearing and decision may take place, participants who are not delegates have the right to speak but not to take part in decision-making.
- d) The moderator shall decide who shall speak, ensuring that a fair distribution of opinions is heard, and may take advice on the order of speakers from a small sub-committee of the Business Committee. If time allows and others are not left unheard, the moderator may permit speakers to intervene more than once.
- e) When called by the moderator, a speaker shall speak from a microphone, first stating his or her name, church, country, and role at the meeting, and shall address all remarks to the moderator.

- f) Remarks will normally be limited to three minutes; however, the moderator may use discretion in allowing extra time if there is a difficulty in language or interpretation or if the issues being discussed are unusually complex.
  - g) Procedural Proposals - Hearing or Decision Sessions: Provided that a speaker is not interrupted, a delegate may ask for clarification of the pending matter or may raise suggestions about procedure. The moderator immediately shall provide clarification or respond to the suggestion for change of procedure.
  - h) Points of Order - Hearing or Decision Sessions: This provision is available to question whether procedures being followed are in accordance with these Rules, to object to offensive language, to make a point of personal explanation, or to request that a meeting move to closed session. Points of Order may be raised by a participant at any time, even by interrupting another speaker. A participant gains the attention of the moderator by standing and calling, "Point of Order!" The moderator shall ask the participant to state the Point of Order and then (without discussion) shall rule on it immediately.
  - i) If any delegate disagrees with the moderator's decision on a procedural proposal or point of order, the delegate may appeal against it. In this case the moderator will put this question, without discussion, to the meeting: "Does the meeting concur with the decision of the moderator?" The delegates present shall decide the question according to the decision-making procedures then being employed.
8. *Reaching Consensus: Seeking the Common Mind of the Meeting*
- a) Consensus shall be understood as seeking the common mind of the meeting without resort to a formal vote, in a process of genuine dialogue that is respectful, mutually supportive and empowering, whilst prayerfully seeking to discern God's will.

- b) Decisions will normally be by consensus, unless otherwise specified by the Rules.
- c) A consensus decision on a particular matter shall be recorded when one of the following occurs:
  - 1. all delegates are in agreement (unanimity); or
  - 2. most are in agreement and those who disagree are satisfied that the discussion has been both full and fair and do not object that the proposal expresses the general mind of the meeting.
- d) A consensus decision shall mean that there is agreement about the outcome of a discussion. This may mean agreement to accept a proposal or a variation of a proposal; it also may mean agreement about another outcome, including agreement to reject a proposal, to postpone a matter, that no decision can be reached, or that there are various opinions that may be held. When consensus has been reached that various opinions can be held concerning a matter, those various opinions shall be recorded in the final wording of the minutes and the report and the record of the meeting.

## 9. *Decision-making by Consensus*

- a) A proposal or recommendation considered in a Decision Session may be affirmed, modified or rejected. Delegates may suggest modifications, and the moderator may allow discussion on more than one modification at a time. Reaching a common mind may require a series of steps, if there is a variety of opinions being expressed. As discussion proceeds, the moderator may ask the meeting to affirm what is held in common before encouraging discussion on those aspects of a proposal about which more diverse opinions have been voiced.
- b) To assist the moderator in discerning the mind of the meeting and to move efficiently toward consensus, the recorder of the session shall maintain a record of the discussion. Delegates may be provided with indicator cards to facilitate participation.



- c) A delegate or the moderator may suggest that the matter under discussion be referred for further work to an appropriate group holding a range of points of view. This suggestion itself shall be tested to discern the mind of the meeting. If agreed, the Business Committee shall schedule consideration of the matter for a later session.
- d) When it seems that the meeting is close to agreement on an outcome, the moderator shall ensure that the wording of the proposal (or the proposal as varied during the course of the discussion) is clear to all delegates, and then test whether there is consensus on that outcome. If all are agreed consistent with Rule XIX. 8(c)(i), the moderator shall declare that consensus has been reached and the decision made. If the meeting is not unanimous, the moderator shall invite those who hold a minority view to explain their reasons if they wish and to indicate whether they can agree with a decision pursuant to Rule XIX .8 (c) (ii). If so, consensus shall be declared.
- e) If, after every effort has been made to reach consensus, agreement cannot be reached and it is the opinion of an officer or the Business Committee that a decision must be made before the meeting concludes, the moderator shall ask the Business Committee to formulate a proposal for how the matter may be considered again in a new form. At the later Decision Session where this new approach is considered, the meeting itself shall decide whether a decision must be made at this meeting, and, if so, shall proceed on any one of the following courses, which may be followed sequentially:
  - 1. to work further towards consensus on the proposal in its new form;
  - 2. to work to reach agreement among most delegates with some delegates recording an objection, in which event a meeting shall record acceptance of the proposal, providing that each delegate who does not agree is satisfied with that outcome and has the right to have his or her viewpoint recorded in the minutes, in the report, and in the record of the meeting; or to move into voting procedures to decide the matter (Rule XIX.10).

- f) When a meeting discusses by consensus procedures a matter for which decision must be reached at that meeting and there is no ready agreement in accordance with Rule XIX.9 (e) (i) or (ii), the moderator may offer a procedural proposal: “That the meeting resolve the proposal now by vote”. Except for matters described in Rule XIX.6 (d) “Matters concerning ecclesiological self-understanding”, the moderator shall announce that a vote to decide this change of procedure shall be taken. Delegates shall indicate by voting whether they agree that the matter shall be decided by a vote. If eighty-five percent of delegates present vote in favour of moving the matter to a voting process, the matter shall so move. If fewer than eighty-five percent of delegates present vote in favour of moving the matter to a voting process, the matter shall not so move, and the meeting shall decide, again by vote of eighty-five percent of delegates present, whether discussion should continue to achieve consensus or whether discussion should be discontinued.

10. *Decision-making by vote*

- a) Some matters require decision by vote, rather than by consensus. These include:
1. Constitutional changes (two-thirds majority);
  2. Elections (simple majority, with specific procedures in each case);
  3. Adoption of yearly accounts and of the financial audit report (simple majority).
- b) For matters that have been moved from consensus procedures to decision-making by vote in accordance with Rule XIX.9 (e) (iii) or (f), and for matters reserved to a voting procedure according to subsection (a) of this section, the following procedures shall be followed:
1. All motions must be moved and seconded by a delegate, and the mover has the right to speak first.
  2. In discussion following the seconding of a motion, no delegate may speak more than once, except that the delegate who moved the motion

may answer objections at the end of the discussion.

3. Any delegate may move an amendment, and if a seconder supports it, the amendment shall be considered simultaneously with the original proposal.
  4. When discussion is concluded, including the right of mover to reply (see (ii) above), the moderator shall call for the vote and shall put any amendment first. If approved, it will be incorporated in the original proposal, which will then be put to the vote without further discussion.
  5. If the mover seeks to withdraw a motion or amendment during the discussion, the moderator will seek the consent of the meeting for the withdrawal.
- c) A delegate may move to close the discussion, but in doing so shall not interrupt a speaker. If seconded, the moderator shall call for a vote on this motion immediately without discussion. If two-thirds of the meeting agree, the voting process will then begin. If the motion fails, discussion will proceed, but the same motion to close discussion may be moved again as the discussion continues, but not by the delegate who moved it the first time.
- d) Voting shall be by show of hands or indicator cards and the moderator shall ask first for those in favour, then for those against, and finally for those who wish to abstain from voting. The moderator shall announce the result of the vote immediately.
- e) If the moderator is in doubt, or for any other reason decides to do so, or if a delegate requests it, a vote on the matter shall be taken immediately by count of a show of hands or indicator cards. The moderator may call tellers to count those voting and abstaining. A delegate may ask that voting be by secret written ballot, and if seconded and if a majority of delegates present and voting agree, a secret written ballot shall be taken. The moderator shall announce the result of any count or secret written ballot.
- f) A majority of the delegates present, including those who choose to



abstain from voting, shall determine a matter being decided by vote unless a higher proportion is required by the Constitution or these Rules. If the vote results in a tie, the matter shall be regarded as defeated.

- g) If the moderator wishes to participate in the discussion, he or she shall relinquish the position of moderator of the session to another presiding officer until the matter has been resolved.
- h) A moderator entitled to vote as a delegate may do so, but may not cast a decisive vote in the event of a tie.
- i) Any two delegates who voted with the majority for a previously approved matter may request that the Business Committee propose reconsideration of the matter. The Business Committee shall bring the proposal to the next Decision Session and may express an opinion as to whether the matter should be reconsidered. Reconsideration shall take place only if two-thirds of delegates present agree.
- j) Anyone voting with a minority or abstaining from voting may have his or her opinion recorded in the minutes, in the report, and/or the record of the meeting.

## *11. Languages*

The working languages in use in the World Council of Churches are English, French, German, Russian and Spanish. The General Secretary shall make reasonable effort to provide interpretation for any one of those languages into the others and shall endeavour to provide written translation of the specific wording of proposals. A participant may speak in another language only if he or she provides for interpretation into one of the working languages. The General Secretary shall provide all possible assistance to any participant requiring an interpreter.

**Bishop Renz** drew attention to the changes made to the earlier draft by Policy Reference Committee III.

The Central Committee discussed the proposed Rule XIX in table groups and then in plenary.

**Rev. Dr Robert Welsh** drew attention to the effect that the new rules on decision-making by consensus would have on the participation of CWC advisers in the Assembly and Central Committee meetings. Hitherto, they had had the right to speak but not to vote. Now, under the new Rule III (1) (b) (4) and Rule V (1) (e) they did have the right to speak but not to participate in decision-making. This would seem to imply that they were not permitted to speak at all in decision sessions. He requested that consideration be given to this matter.

**Ms Anne Glynn-Mackoul** responded that hybrid sessions were a possibility. A committee could report in a hearing session, in which advisers were permitted to speak, and then a move be made to decision session, where only members of Assembly or Central Committee could participate in decision-making.

The Central Committee **agreed by vote** to adopt the revised Rule XIX Conduct of Meetings, replacing former Rule XVI Rules of Debate, and to renumber the former Rule XVII Amendments as Rule XX, both in the heading and in the body of the text.

**Bishop Renz** then presented further recommendations (given here in the form in which they were approved):

It was **recommended** that the second full meeting of the Central Committee after the 9<sup>th</sup> Assembly reflect on and evaluate the experience of using the consensus method. This reflection will allow the Central Committee to deepen its understanding of the consensus method and to discern whether any clarifications to Rule XIX: Conduct of Meetings are necessary.

And the committee further **recommended** that work continue from now until Porto Alegre on preparing for the implementation of consensus procedures, including training of moderators and recorders.

**Rev. Heike Bosien** proposed that the second full meeting of the Central Committee after the Ninth Assembly should not only reflect on but also evaluate the experience of using the consensus method.

**Bishop Renz** accepted this addition.

The Central Committee **accepted by consensus** the above two recommendations.

### **Manual for Conduct of Meetings of the World Council of Churches**

The committee **recommended** that the Central Committee express their strong appreciation for the guidance and direction provided in the manual for conduct.

The committee **recommended** the use of this manual and believes that over time we will experience a deeper fellowship as we practice a style of listening and making decisions that is based primarily on consensus. While working with the manual, practice will show where the consensus method can be improved.

The Central Committee **accepted by consensus** the above two recommendations.

**Bishop Renz** thanked the members of the Committee and those who had advised them for the work that they had done.

**Dr Best** expressed the thanks of the whole Central Committee to Dr Janice Love and Rev. Dr D'Arcy Wood for the help they had given and to members of the Central Committee, Eden Grace, Ms Glynn-Mackoul and Mr Henderson, for their particular assistance.



## 14. STAFFING

The Central Committee met in **closed decision session**, the Moderator presiding.

### 14.1 Contract Extension – Director

**The General Secretary** informed the Central Committee that Ms Geneviève Jacques, Director of Programme, whose contract ends 31 October 2006, had indicated that she was not seeking a contract extension for personal reasons, and desired to leave the service of the Council at a mutually acceptable time after the Assembly. No action by the Central Committee was thus required.

**Rev. Ruth Bottoms** proposed, and the Central Committee agreed, that the World Council of Churches record its deep appreciation to Ms Jacques for her many years of service to the Council.

**The General Secretary** proposed that Dr William Temu (Roman Catholic Church, Tanzania), Director of Management, whose present contract would end 31 December 2006, have his contract extended for a further three years with effect from 1 January 2007. He added that the Finance Committee had indicated its appreciation of his work.

There were other comments of appreciation of Dr Temu's work from Central Committee members.

The Central Committee **authorized** the General Secretary to proceed with the above mentioned contract extension, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contract extension.

### 14.2 Contract Extensions – Executive Staff

**The General Secretary** presented for information the contract extensions to executive staff, decided by the Executive Committee. They had been extended for

one year only, so as to give flexibility over staffing needs to the post-Assembly Central Committee.

#### GENERAL SECRETARIAT

Rev. Sabine UDODESKU (Federal Republic of Germany, EKD, United), Executive Secretary in the General Secretariat.

Will complete 4 years on 30 April 2006.

Period of service extension for one year recommended : from 1 May 2006 to 30 April 2007.

#### PROGRAMME

##### Public Information

Rev. Olivier SCHOEPPFER (Switzerland, Swiss Protestant Church Federation), Senior Web Editor.

Will complete 4 years on 31 March 2006.

Period of service extension for one year recommended : from 1 April 2006 to 31 March 2007.

##### Publications & Research

Rev. Theodore GILL (USA, Presbyterian Church (USA)), Senior Editor.

Will complete 4 years on 28 February 2006.

Period of service extension for one year recommended : from 1 March 2006 to 28 February 2007.

##### Publications & Research

Mr Yannick PROVOST (France, Ecumenical Patriarchate of Constantinople (Eastern)), Publications Manager (TC).

Will complete 4 years on 30 June 2006.

Period of service extension for one year recommended : from 1 July 2006 to 30 June 2007.

##### International Affairs

Mr Peter WEIDERUD (Sweden, Church of Sweden), Programme Executive/Director CCIA and TC.

Will complete 4 years on 31 August 2006.

Period of service extension for one year recommended : from 1 September 2006 to 31 August 2007.

Rev. Laurence BROPLEH (Liberia/US, United Methodist Church), Programme Executive UN Representative.

Will complete 2 years on 31 August 2005.

Period of service extension for one year recommended : from 1 September 2005 to 31 August 2006.

### GENERAL SECRETARIAT

Ecumenical Institute Bossey

Rev. Dr Faitala TALAPUSI (Samoa, Congregation Christian Church in Samoa), Lecturer.

Will complete 7 years on 30 April 2006.

### PROGRAMME

#### **Mission & Ecumenical Formation**

Dr Manoj KURIAN (Malaysia, Malankara Orthodox Syrian Church), Programme Executive for Health & Healing.

Will complete 7 years on 31 December 2005.

Rev. Fr Kwame LABI, (Ghana, Greek Orthodox Patriarchate of Alexandria & All Africa (Eastern)), Programme Executive for Urban Rural Mission.

Will complete 7 years on 31 January 2006.

Rev. Jacques MATTHEY (Switzerland, Swiss Protestant Church Federation), Programme Executive for Mission Studies, IRM.

Will complete 7 years on 31 January 2006.

Rev. Nyambura NJOROGE (Kenya, Presbyterian Church of East Africa), Programme Executive for Ecumenical Theological Education.



Will complete 7 years on 28 February 2006.

### **Diakonia & Solidarity**

Mr Feiloakitaou TEVI (Fiji, Anglican Church of Fiji), Programme Executive for the Pacific / Consultant – re-located Pacific Office.

Will complete 6 years on 31 May 2006, including WCC Geneva and Overseas contract.

### **Completing more than seven years of service**

The following staff will have completed more than 7 years of service and will also enter into the legal category of indefinite contracts.

Their situation will be revised within 1 year starting from the end of their present contract.

## **PROGRAMME**

### **Mission & Ecumenical Formation**

Rev. Simon OXLEY (UK, Baptist Union of Great Britain), Programme Executive for Ecumenical Learning.

Will complete 10 years on 30 April 2006.

### **International Affairs**

Mr Clement JOHN (Pakistan, Church of Pakistan), Programme Executive Focus on Asia/Pacific Human Rights.

Will complete 13 years on 31 January 2006.

Up to his retirement age (65) on 1 December 2006.

## **MANAGEMENT**

### **Directorate**

Mr Costandi MUSTAKLEM (Jerusalem, Greek Orthodox Patriarchate of Jerusalem (Eastern)), Finance Controller.

Will complete 16 years on 28 February 2006.

There was some discussion, particularly concerning the effect on staff morale and the possibility of losing good members of staff who did not feel their job secure. The General Secretary stressed that conversations had taken place with all affected staff and that a one-year extension did not imply automatic termination of contract at the end of that year. The Central Committee showed itself supportive of this approach.

### **14.3 Departures and Arrivals**

**The General Secretary** gave the following details, for information:

*Departures:*

**Ecumenical Institute Bossey**

Rev. Dr Elizabeth TAPIA (Philippines, The United Methodist Church), Lecturer.  
Will complete 4 years on 31 December 2005.

*Resignation:*

**Diakonia & Solidarity**

**Middle East Office in Beirut (Lebanon)**

Ms Lina MOUKHEIBER (Lebanon, Greek Orthodox Patriarchate of Antioch and All the East (Eastern)), Programme Executive for the Middle East.

*Retirement :*

**International Affairs**

Mr Melaku KIFLE (Ethiopia, Ethiopian Orthodox Church (Oriental)), Programme Executive, Focus on Africa.

Will complete 26,4 years on 30 April 2006 and will also reach the age of 65 at the end of April .

*Appointments:*

**International Affairs**

Mr Rifat KASSIS (Palestine, Lutheran Church), International Coordinator & Project Manager for EAPPI, from 1 January 2005 to 31 December 2006.

## **Diakonia & Solidarity**

### **Middle East Desk**

Mr Michel NSEIR (Lebanon, Greek Orthodox Patriarchate of Antioch and All the East (Eastern)), Interim Programme Executive for the Middle East Desk, from 1 February 2005 to 31 January 2006.

Concern was expressed that only one of the faculty posts at the Ecumenical Institute, Bossey, was a core WCC staff post, two posts being externally supported (Rev. Dr Elizabeth Tapia, supported by the United Methodist Church, USA, and Rev. Dr Faitala Talapusi, supported by the Council for World Mission). Dr Tapia's contract was not being extended beyond 31 December 2005 and no replacement was being sought, and Dr Talapusi's post would not be supported for ever.

**The General Secretary** also distributed, for information, a full list of staff in role classification L-P.

**The Moderator**, noting that the present session was the last closed session of the present Central Committee invited further comments. Those made included the following:

- The question was asked whether all staff contracts should not be terminated after, say, seven years.
- People come to Geneva, gain experience, and then should be encouraged to take their experience back with them to their home church/country.
- For some staff it could be appropriate not to renew their contract after the first four years.
- The hope was expressed that more youth be recruited onto the executive staff.
- The desire was expressed that at each meeting the Central Committee should be given an opportunity to welcome and greet new members of staff.



## 15. INTRODUCTION OF DECISION-MAKING BY CONSENSUS

### 15.1 Initial Presentation

The Central Committee met in **hearing session**.

**The Moderator** welcomed, as observers, Dr Janice Love and Rev. Dr D'Arcy Wood. They together with Ms Anne Glynn-Mackoul, had been responsible for the preparation of documentation on decision-making by consensus for the present meeting of the Central Committee. He invited Dr Wood to introduce the subject.

**Rev. Dr D'Arcy Wood** expressed his pleasure at being present with the Central Committee. He drew members' attention to two documents: the proposed revised Rule XIX (formerly Rule XVI): Conduct of Meetings and the working draft of the 'Manual for Conduct of Meetings of the World Council of Churches'. It was proposed that the procedures for decision-making by consensus be followed in the present meeting and that at the end of the meeting, in the light of experience gained, a decision would be taken on their adoption.

He stressed that this proposal did not arise only out of the concerns of the Special Commission on Orthodox Participation. These procedures were already being followed in some areas in the life of the WCC, such as the Programme Committee, and also in many Protestant churches.

Consensus decision-making was not a magic wand, but it did have great potential. It would help us to be more consultative; it could enable hesitant voices to be heard; it would help all to own the decisions taken. It reflected a model of Christian community in which people listened with respect to one another.

Referring to two biblical texts, he observed that the Holy Spirit was given to the whole body (1 Cor. 12) and that the consensus method enabled us to use the spiritual gifts of all as we seek the mind of Christ; it also builds fellowship and trust (Phil. 2).

Returning to the two documents, he stated that Rule XIX (formerly Rule XVI), if approved, would be implemented at the Assembly in the form decided by the Central Committee; the Manual might be revised, it not being a document subject to formal constitutional decision.

He referred to the training sessions in the evening, to be conducted by Dr Love, Ms Glynn-Makoul and himself, and concluded by reminding members of the three session categories: general, hearing, and decision.

Sessions prior to the meeting of the committees would be in hearing mode. The committees would meet in hearing mode, but would at times have to move to decision mode. Committee reports to the Central Committee would have to be dealt with in decision mode.

**The Moderator** thanked Dr Wood for his presentation.

## **15.2 A Further Presentation by Dr D'Arcy Wood**

The Central Committee met in **hearing session**.

**Dr Wood**, in a further session, described the use of indicator cards, of which each member had two, one blue and one orange. The orange cards indicated warmth, agreement; the blue cards, coolness, disagreement. They could be used on the initiative of individual members or the Moderator.

a) An individual member could indicate agreement or disagreement at any point in a discussion by showing the appropriate card at chest or shoulder level. Also, if a member felt that the discussion was getting repetitive or that an issue had already been adequately discussed, the member could display both cards crossed, indicating that it was time to move on. Such actions would help the moderator to sense the developing mind of the meeting.

b) A moderator could, in the course of a discussion, ask the meeting if they warmed to the proposal/wording, and, towards the end of a discussion, ask if the

proposal/wording represented the mind of the meeting. The display of cards would indicate to the moderator where the meeting was. If the overwhelming opinion was positive, the moderator could then ask the minority displaying blue cards whether, while not in agreement, they would accept that consensus had been achieved and would go along with it.

He added that provision was made in the proposed Rule XIX for a move from consensus mode to voting mode. The moderator would clearly declare such a shift. Cards would then become voting cards, for or against.

## **Discussion**

There was some discussion. Care would have to be taken not to embarrass speakers by an insensitive use of the blue cards. The success of the procedure is dependent on the fair-mindedness of the moderator. There is no provision in consensus decision-making for counting abstentions, but members who do not agree but are satisfied with the outcome do have the right to have their viewpoint recorded in the minutes/report of the meeting.

### **15.3 Presentation by Eden Grace**

The Central Committee met in **hearing session**.

**Eden Grace**, as part of the training in consensus decision-making, explained the process before the Central Committee's plenary sessions on the Ninth Assembly. These sessions would be hearing sessions and thus no decisions would be taken during them. They would provide an opportunity to receive wisdom, listen to one another and become more aware of a developing common mind. It was a dialogical approach and in consensus procedures it was inappropriate for different speakers to make the same point again and again after one another.

### **15.4 Further Presentation by Ms Glynn-Mackoul**

The Central Committee met in **hearing session**.



**Ms Anne Glynn-Mackoul**, before the hearing session on Ecumenical Conversation: Human Sexuality, stressed the nature of a hearing session. In such a session no decisions could be reached and voting/indicator cards were not used. It was an opportunity for members to enter into a spirit of discernment.

### **15.5 Further Presentation by Dr D'Arcy Wood.**

Prior to the session, the Central Committee met for a service of worship in the Chapel, entitled 'Called to Restore the Fabric of the Human Community', adapted from the order of worship for the Global Week of Action on Trade, 10-16 April 2005.

The Central Committee met in **hearing session**.

**Dr Wood**, prior to the decision sessions in which the committees were to report, gave a further presentation.

Policy Reference Committees I and III would make recommendations for action on introducing the consensus procedures. If the Central Committee agreed, the new Rule XIX would be introduced and used at the Assembly. He emphasized that there were two aspects to the change: first the change on paper, i.e. the new Rule XIX, but also a change in attitude, of approach to decision-making. The more practice that could be had prior to the Assembly, the better. It would make for smoother decision-making at the Assembly.

He then outlined seven possibilities if an impasse were reached:

1. Postpone decision to a later session, with perhaps reference to a small group
2. Moderator to call for a few moments of quiet reflection and prayer
3. Moderator to ask a minority if they are willing to stand aside and give consent to the majority opinion
4. Various opinions to be recorded
5. Majority will act, but without the consent of the minority, who may have their dissent recorded

6. Consensus reached that no decision can be made immediately and the proposal postponed to much later, or even removed from the agenda
7. Meeting to move into voting mode, if 85% agree.

## **Discussion**

There was considerable discussion. Major points made were:

- More experience of decision-making by consensus was needed before a decision on changing Rules could be made.
- 50% of Assembly delegates will have had no experience of decision-making by consensus: how can they be prepared?
- The Central Committee will have to approve at this meeting the final form of the new Rule XIX to be used at the Assembly, but the Manual was still in draft form.
- Changes could be made to the new Rule XIX after the Assembly.

The Central Committee then moved from hearing session to **decision session** for consideration of committee reports.

## **16. RECEPTION AT THE ECUMENICAL INSTITUTE, BOSSEY**

On the evening of Sunday 20 February the Central Committee gathered together with the students and local friends of Bossey for a reception and dinner.

**Rev. Dr Ioan Sauca**, Director, welcomed the members of the Central Committee to Bossey.

**Rev. Dr Samuel Kobia** said that the gathering gave an opportunity for the Central Committee to see the results of their labours in the form of the refurbished premises. He remarked that Bossey, as an academic institution and not an ecclesiastical building, was providing a safe and comfortable place for inter-faith dialogue.

**HH Aram I**, on this the last meeting of the present Central Committee, said that this was an occasion to express thanks to the Central Committee members as guests. He remarked that past participants in Bossey courses were to be found worldwide.

**Rev. Dr Robert Welsh** spoke in his capacity as Moderator of the Bossey Board. From a situation at the beginning of this Central Committee's term, when there were doubts even about the very survival of Bossey, they were now in a position of financial stability and of more applicants for courses than there were places. Twice as many applied for the Graduate School of Ecumenical Studies as there were places, three times as many for the Master of Ecumenical Studies as there were places, and three times as many for study for a doctorate as there were places.

**Rev. Dr Ioan Sauca**, at the end of the evening, invited Central Committee members to visit the facilities in the refurbished library before they left.

## **17. DATES OF FUTURE MEETINGS**

Future meetings were:

World Mission Conference	9-16 May 2005
Executive Committee	13-16 September 2005
(arrivals on 12 September; departures on 17 September)	
Ninth Assembly	14-23 February 2006

## **18. CLOSING ACTIONS**

**The Moderator**, summing up prior to closing the meeting, was grateful for the last seven years of working together and for the spirit of fellowship evident in the meetings of the Central Committee.



He then, on behalf of the Officers, expressed thanks and appreciation to:

- members of the Central Committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- the vice-moderators for moderating some of the plenary sessions and those who moderated during hearing sessions;
- the moderators, vice-moderators and those who served on committees and in the Hearings;
- Rev. Dr Samuel Kobia for his leadership and commitment to the ecumenical movement and the Council;
- the Deputy General Secretary, Mr Georges Lemopoulos and the Executive Secretary in the General Secretariat, Rev. Sabine Udodesku, for their help in preparations for this meeting of the Central Committee.

**The General Secretary** then expressed his deep gratitude to the Moderator for his leadership. He was the longest serving Central Committee Moderator ever, over two terms, which was unprecedented [applause]. He added his thanks to the Vice-Moderators and then thanked all those who had contributed to the success of this meeting of the Central Committee, including:

- Tony Coates (assisted by Rosemary Green and Simon Oxley) for writing the minutes;
- the Conference Secretary Gerard Scarff;
- the team of stewards under the staff leadership of Natalie Maxson;
- the interpreters and the translators, co-ordinated by Jane Stranz;
- the computer pool, co-ordinated by Wenona Arndt and Judith Kocher;
- Simone Ergas, responsible for the documents office;
- Computer service, co-ordinated by Catherine Inoubli;
- administrative staff at the registration/information desk and in the committees: Brigitte Constant, Ursula Zierl, Johanna Nicole-Strandell, Catherine Christ-Taha, Luzia Wehrle, Charlotte Vanel, Patricia Bruschweiler
- Yasmina Lebouachera-Visinand in the cash office;

- Catherine Rigolé in the WCC bookshop;
- Peter Williams, responsible for photo distribution;
- Jean-Nicolas Bazin, plenary hall manager;
- the worship committee, co-ordinated by Simeu Monteiro and Hannelore Schmid;
- the communication staff for contact with the media;
- all the other staff for their attention to the needs of the members of Central Committee.

**The Moderator** then closed the Fifty-Fourth Meeting of the Central Committee of the World Council of Churches at 12.15 hrs on 22 February 2005.

A closing act of worship, led by Bishop Aldo Etchegoyen and Rev. Cibeles Kuss, followed in the Conference Hall.

## APPENDIX I

### List of Participants

#### Officers

Mrs Justice Sophia O.A. Adinyira, Church of the Province of West Africa

His Holiness Aram I, Armenian Apostolic Church (Holy See of Cilicia)

Dr Marion S. Best, United Church of Canada

Rev. Dr Samuel Kobia, World Council of Churches

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Dr Agnes Abuom, Anglican Church of Kenya

Right Rev. Jabez L. Bryce, Anglican Church in Aotearoa, New Zealand and Polynesia

Dr Moon Kyu Kang, Presbyterian Church in the Republic of Korea

Obispo Federico J. Pagura, Evangelical Methodist Church of Argentina

Dr Bernice Powell-Jackson, United Church of Christ

Bischof Eberhardt Renz, EKD-Evangelical Church in Württemberg

#### Members

Mrs Inger Aasa-Marklund, Church of Sweden

Bishop Dr Hilarion Alfeyev, Russian Orthodox Church

H.E. Metropolitan Ambrosios of Kalavryta and Aigealia, Church of Greece

H.E. Metropolitan Ambrosius of Helsinki, Orthodox Church of Finland

Mme Jeannette A. Aneyé, United Methodist Church of the Ivory Coast

Bishop Samuel R. Azariah, Church of Pakistan

Mme Louise Bakala Koumouno, Evangelical Church of the Congo

Rev. Canon Dr Trond Bakkevig, Church of Norway

H.E. Archbishop Aghan Baliozian, Armenian Apostolic Church (Holy See of Etchmiadzin)

Rev. Heike Bosien, Evangelical Church of Württemberg

Rev. Ruth Anne Bottoms, Baptist Union of Great Britain



Rt Rev. Tom Butler, Church of England  
 Mrs Selai Cati, Kiribati Protestant Church  
 Rev. Dr Simão Chamango, Presbyterian Church of Mozambique  
 Archpriest Vsevolod Chaplin, Russian Orthodox Church  
 Ms Iulia Corduneanu, Romanian Orthodox Church  
 Ms Lois McCullough Dauway, United Methodist Church  
 Rev. Inamar Corrêa de Souza, Episcopal Anglican Church of Brazil  
 Rt Rev. Dr Govada Dyvasirvadam, Church of South India  
 Mrs Esther Malwine Edu-Yao, Evangelical Presbyterian Church, Ghana  
 Mrs Donnalie Edwards-Cabey, Church in the Province of the West  
     Indies  
 Rev. Dr Fernando Enns, Mennonite Church in Germany  
 Rt Rev. C. Christopher Epting, Episcopal Church in the USA  
 Obispo Aldo M. Etchegoyen, Evangelical Methodist Church of  
     Argentina  
 Ms Alice-Jean Finlay, Anglican Church of Canada  
 Sra Manuela Fuentes de Capó, Spanish Evangelical Church  
 Dean Anders Gadegaard, Evangelical Lutheran Church in Denmark  
 Prof. George Galitis, Church of Greece  
 Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate  
 Rev. Fr Dr Kondothra M. George, Malankara Orthodox Syrian Church  
 Bischof Hans Gerny, Old Catholic Church of Switzerland  
 Ms Silva Ghazelian, Armenian Apostolic Church (Holy See of  
     Etchmiadzin)  
 Ms Anne Glynn-Mackoul, Greek Orthodox Patriarchate of Antioch and  
     All the East  
 Eden Grace, Religious Society of Friends - Friends United Meeting  
 Mr Gerald Green, Moravian Church in Nicaragua  
 Dr Richard A. Grounds, United Methodist Church  
 Father Mikhail Gundyayev, Russian Orthodox Church  
 Mme Titaua Hamblin, Eglise Protestante Maohi  
 Bischof Dr Martin Hein, EKD-Evangelical Church of Kurhessen  
     Waldeck  
 Rev. Gregor Henderson, Uniting Church in Australia

Mrs Makiko Hirata, United Church of Christ in Japan  
 Rev. Wies L. J. Houweling, Protestant Church in the Netherlands  
 Mrs Muna Kallas Malek, Greek Orthodox Patriarchate of Antioch and  
     All the East  
 Ms Carmencita Karagdag, Philippine Independent Church  
 Bishop Basilios Karayiannis of Trinitus, Church of Cyprus  
 H.G. Archbishop Mor Cyril Aphrem Karim, Syrian Orthodox  
     Patriarchate of Antioch and All the East  
 Rev. Mari Kinnunen, Evangelical Lutheran Church of Finland  
 Rev. Dr Clifton Kirkpatrick, Presbyterian Church (USA)  
 Very Rev. Leonid Kishkovsky, Orthodox Church in America  
 Bischof D. Dr Christoph Klein, Evangelical Church of the Augsburg  
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 Bischof Dr Rolf Koppe, Evangelical Church in Germany  
 Ms Beate Kraus, United Methodist Church  
 Mrs Christa Kronshage, EKD-Evangelical Church of Westphalia  
 Oberkirchenrätin Marita Krüger, EKD-Evangelical Lutheran Church in  
     Thuringia  
 Rev. Cibeles Kuss, Evangelical Church of Lutheran Confession in Brazil  
 Rev. Septemmy E. Lakawa, Protestant Church in South-East Sulawesi  
 Prof. Dr Samuel Lee, Presbyterian Church of Korea  
 Rev. Dr Gottfried Locher, Federation of Swiss Protestant Churches  
 Archbishop Makarios of Kenya and Irinoupolis, Greek Orthodox  
     Patriarchate of Alexandria and All Africa  
 Mr Welly Esau Mandowen, Evangelical Christian Church in Tanah  
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 Dr Frieda Mangunsong, Protestant Christian Batak Church (HKBP)  
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 Rev. Dr Maake J. Masango, Uniting Presbyterian Church in Southern  
     Africa  
 Rev. Erica Mathieson, Anglican Church of Australia  
 Rev. Jeffrey McKenzie, Jamaica Baptist Union  
 Rev. Dr Héctor Méndez, Presbyterian Reformed Church in Cuba  
 Bishop Mdimi Godfrey Mhogolo, Anglican Church of Tanzania

Mme Ngoy Mukuna Monique Misenga, Church of Christ in Congo –  
     Presbyterian Community of Kinshasa  
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 Ms Margarita Nelyubova, Russian Orthodox Church  
 Archbishop Nifon of Targoviste, Romanian Orthodox Church  
 Ms Idah Njobvu, Reformed Church in Zambia  
 Mr Arthur Norman, Evangelical Lutheran Church in America  
 Rt Rev. Bernard Ntahoturi, Episcopal Church of Burundi  
 Archbishop Dr Rufus Ositelu, Church of the Lord (Aladura) Worldwide  
 Rev. Dr Jong-Wha Park, Presbyterian Church in the Republic of Korea  
 Rev. Dr Staccato Powell, African Methodist Episcopal Zion Church  
 Dr Despina Prassas, Ecumenical Patriarchate  
 Dr Audeh Quawas, Greek Orthodox Patriarchate of Jerusalem  
 Rev. Dr Bruce W. Robbins, United Methodist Church  
 Rev. John Haig Roberts, Methodist Church of New Zealand  
 Mr Albert A.K. Samadder, Church of Bangladesh  
 Bishop Telmor Sartison, Evangelical Lutheran Church in Canada  
 Rev. Robert Sawyer, Moravian Church in America  
 Rev. Ashley Seaman, Presbyterian Church (USA)  
 Bishop Serapion, Coptic Orthodox Church  
 Rev. Dr Natan Setiabudi, Indonesian Christian Church (GKI)  
 Rev. Norman Shanks, Church of Scotland  
 Rev. Dr Hermen Shastri, Council of Churches of Malaysia  
 Rev. Pawel Stefanowski, Polish Autocephalous Orthodox Church in  
     Poland  
 Bishop Michael Kehinde Stephen, Methodist Church Nigeria  
 Rev. Zoltán Tarr, Reformed Church in Hungary



Mrs Woraporn Tharawanich, Church of Christ in Thailand  
Bishop Dr Zacharias Mar Theophilus, Mar Thoma Syrian Church of  
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Rev. Jill Thornton, United Reformed Church  
Mme Madeleine Sara Tiki-Koum (Soppo), Evangelical Church of  
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Rev. Stephan Titus, United Congregational Church of Southern Africa  
Bishop Dr Christ Saban Royan Topno, United Evangelical Lutheran  
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Ms Chia-Chun (Annie) Tsai, Kakun Presbyterian Church in Taiwan  
Rev. Dr Cheryl H. Wade, American Baptist Churches in the USA  
Rev. Dr Angelique Walker-Smith, National Baptist Convention USA,  
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Bishop Anba Youannes, Coptic Orthodox Church

#### **New members**

Pastor Oscar Bolioli, Methodist Church in Uruguay  
Dr Anna May Say Pa, Myanmar Baptist Convention  
Rev. Lydia Veliko, United Church of Christ

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Bishop Georges Abou Zakhm, Greek Orthodox Patriarchate of Antioch  
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Ms Martha Aisi, Evangelical Lutheran Church of Papua New Guinea  
Ms Keshini I. Arulendran, Church of Ceylon  
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Ecumenical Patriarchate  
Mr Victor Avasi, Church of the Province of Uganda  
Rev. Avedis Boynerian, Union of the Armenian Evangelical Churches  
in the Near East  
Rev. José Domingos Caetano, Evangelical Pentecostal Mission of  
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H.E. Metropolitan Chrysostomos of Ephesus, Ecumenical Patriarchate  
Rev. Ying Gao, China Christian Council

Rev. Iteffa Gobena, Ethiopian Evangelical Church Mekane Yesus  
Mr Wilhelm Harold Jap-A-Joe, Moravian Church in Suriname  
Dr Priscilla Joseph Kouc, Sudan Council of Churches  
Ms Jana Krajciriková, Czechoslovak Hussite Church  
Mrs Pragyan Mohanty-Yadav, Church of North India  
Mrs Patricia Mutumburanzou, Reformed Church in Zimbabwe  
Dr Rubina Peroomian, Armenian Apostolic Church (Holy See of  
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Rev. Dr Tyrone Pitts, Progressive National Baptist Convention, Inc.  
Archbishop Remi J. Rabenirina, Church of the Province of the Indian  
Ocean

Mr Leonardo D. Ratuwalangon, Kalimantan Evangelical Church (GKE)  
Mme Jeannine Colette Rogier-Libbrecht, United Protestant Church of  
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Ms Iveta Starcova, Orthodox Church of the Czech Lands and Slovakia  
Bishop McKinley Young, African Methodist Episcopal Church  
H.H. Patriarch Ignatius Zakka I Iwas, Syrian Orthodox Patriarchate of  
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Archbishop Mario Conti, Roman Catholic Church  
Bishop Dr Jonas Jonson, Church of Sweden  
Ambassador Bethuel Kiplagat, Anglican Church of Kenya  
Rev. Ofelia Ortega, Seminario Evangélico de Teología – SET  
Dr Robert K. Welsh, Disciples Ecumenical Consultative Council  
(Christian Churches)  
Rev Robina Winbush, Presbyterian Church (USA)

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Dr Bert B. Beach, General Conference of Seventh-Day Adventists  
Bishop David Beetge, Anglican Communion  
Ute Caspers, Friends World Committee for Consultation  
Dr George Freeman, World Methodist Council  
Rev. Dr Sybille C. Fritsch-Oppermann, International Council of Christians and Jews  
Mr Thomas Getman, World Vision International  
Rev. Dr Randy Naylor, World Association for Christian Communication  
Rev. Dr Setri Kobla Nyomi, World Alliance of Reformed Churches  
Rev. Sven Oppegaard, Lutheran World Federation  
Ms Doris Peschke, Churches' Commission for Migrants in Europe  
Colonel Earl Robinson, Salvation Army  
Dr David M. Thompson, Disciples Ecumenical Consultative Council  
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Msgr John A. Radano, Pontifical Council for Promoting Christian Unity

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Ms Jane Bennet, World Young Women's Christian Association

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 Rev. Dr D'Arcy Wood, Uniting Church in Australia

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 Rev. Dr Emilio Castro, Methodist Church in Uruguay  
 Pasteur Eugène Gédéon, Convention Baptiste de Haï ti  
 Rev. Charles Harper, Presbyterian Church USA  
 Ms Jantine Heuvelink, United Protestant Church of the Netherlands  
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 Mr Kyoichi Sugino, World Conference of Religions for Peace  
 Bishop R.P.M. Tambunan, Methodist Church in Indonesia  
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Rev. Robina Winbush

**Advisors, observers, etc.**

Rev Dr Sybille C. Fritsch-  
Oppermann

Rev. Dr Arne Fritzson

OKR Dr Dagmar Heller

Msgr John Mutiso-Mbinda

Rev Dr George Mathew

Nalunnakkal

Rev Dr Randy Naylor

Dr William Ogara

Ms Sylvia Raulo

Mr Guirgis Saleh

Dr Erlinda Senturias

Dr Valburga Schmied Streck

Very Rev Dr Georges Tsetsis

## FUNDS AND RESERVES POLICY

### (i) **Funds and Reserves Categories**

WCC continues to take the necessary steps to categorize its Funds and Reserves into the usually recognized classifications applied by charities, namely:

Unrestricted Funds

Designated Funds (being Unrestricted Funds assigned by internal authorities)

Designated Funds – Fixed Assets

Restricted Funds

Endowment Funds

General Reserves

General Reserves are defined as those funds available to the WCC after meeting its obligations and commitments, without realizing fixed assets.

Work is undertaken in consultation with auditors as appropriate, to ensure continued compliance with International Financial Reporting Standards. Report on progress is made to the Finance Committee, and between its meetings to the Finance Sub-committee of the Executive Committee.

### (ii) **Annual Review of Programme Funds**

The Council holds the same obligations towards Programme Funds as if they were Restricted Funds. As above, efforts are made to ensure that as closely as possible, the Programme Funds actually be Restricted Funds.

Programme Fund balances may be divided into two categories, namely Funds to be held for over one year, being principally funds for particular conferences, and Funds for disbursement within the usual 12 month period of their receipt.

An annual review of Programme Funds will be conducted to ensure:

- the completeness of documentation justifying the categorization as Programme Funds
- continued correct classifications,
- appropriate disposition of outstanding balances in accordance with donor wishes,
- planned timing of disbursement, if disbursement outstanding beyond one year.

Normally, the Programme Funds balances for disbursement within the year for each Core Programme should remain level, at a value approximately equal to 1/12 to 2/12 of general annual contributions to Programme, excluding multi-lateral sharing. Should there be exceptions to this pattern at the time of review, reasons are investigated and appropriate action taken, including contact with partners to negotiate solutions acceptable to all.

The review is documented by responsible Finance Officers.

**(iii) Other Funds categories**

Other Funds categories will be kept to a minimum. Reasons for such categories will be documented, and should derive from specific requirement of International Financial Reporting Standards, or from audit recommendation. The Finance Committee will approve any changes in Other Funds categories.

**(iv) Transaction authority**

Transactions through Reserves accounts as defined in the Balance Sheet of December 31, 2002 are to be approved prior to finalization of the Financial Statements by the Officers of the Finance Committee.

**(iv) General Reserves**

The required balance of General Reserves, as defined at point (i), is three months' salary costs. The WCC Finance Committee monitors the level of General Reserves, and reviews the required balance as appropriate.



(v)      **Reporting**

The Balance Sheet of the WCC prepared under International Financial Reporting Standards does not require disclosure of the amount of General Reserves as defined at point (i). However, responsible Finance department staff will include in their regular management reports assessments of the available Reserves and inform both the Finance Sub-Committee and Finance Committee of the evolution.

## RECOMMENDATIONS FROM THE JOINT WORKING GROUP TO THE RCC AND THE WCC

The following areas of common concern require particular attention, either because of their potential to strengthen relations between the churches and between Christians at all levels, or because they are perceived as continuing sources of pain or reasons of scandal between divided Christians.

1. Among the first, we point to a clear convergence between all the members of the JWG regarding the need to promote a return to the spiritual roots of ecumenism. Crucial at the beginning of the ecumenical movement was the spiritual ecumenism that inspired the Week of Prayer for Christian Unity, the commission on Mission and Evangelism, and the Faith and Order commission. At the November 2003 plenary assembly of the PCPCU, Cardinal Kasper stated:

“When we speak of ecumenical spirituality, we do not use this word - which is unfortunately overused – to mean a spirituality that is vague, weak, merely sentimental, irrational and subjective, that does not take into account the objective doctrine of the church, or even ignores it. On the contrary, we mean the teaching of scripture, of the living tradition of the church, and of the outcomes of ecumenical dialogues that have been personally and totally assimilated, are infused with life and in contact with life. Mere ecumenical activism is destined to exhaust itself; merely academic debate among experts, no matter how important it may be, eludes the ‘normal’ faithful and touches only the margin of their hearts and lives. We can only expand the ecumenical movement by deepening it..”

At the general assembly of the All Africa Conference of Churches, Yaoundé, Cameroon, in November 2003, Rev. Dr Samuel Kobia, general secretary-designate of the World Council of Churches, said:

“From baptism to communal sharing of meals and reception of the spirit, the memory of Christ’s suffering, death and resurrection becomes a reality in anticipation of another reality. The past in our minds is memory. Human beings cannot create, or even imagine, anything that is entirely new. But in the eucharistic

meal something new always happens. Christ, in whose suffering our suffering as a community of faith is embodied, creates a new community. Once incorporated into the body one is expected to live by the mind of Christ in order to function fully and bring health to the life of the body. Activity within the body of Christ produces a new group identity and world-view. And by extension we can claim this ecclesiology as part of our ecumenism/ecumenical spirit...

“It is vitally important that we bring theology back to the people, and craft new themes of spirituality that are congenial to our unique experience and place in the world. We must re-emphasize the need for spirituality as the basis for the work we do in the world. That way we avoid being tantalized by the trappings of prestige that come with power even when such power is derived from a moral imperative...

“If we have the courage and tenacity of our forebears, who stood firmly like a rock against the lashes of slavery, we shall find a way to do in our times what they did for theirs and be awakened someday by the hope to a new dream come true.”

What is needed is a renewed ecumenical spirituality based on the riches of our respective traditions, centred on continual conversion to Christ, able to intensify at the spiritual level relations between the ecumenical partners. We must be convinced that only by enriching one another spiritually, through common prayer and other forms of spiritual sharing, will it be possible for Christians successfully to tackle the important questions before us in dealing with one another and with the world around us. A return to the spiritual roots of ecumenism must be an aspect of any reflection on the renewal of the ecumenical movement itself.

2. We likewise agree that greater effort is needed in the field of ecumenical formation. Both parent bodies need to be concerned about Christians and clergy who need ecumenical formation. A new generation of Christians is sometimes unaware of the way things were and how much things have changed in the decades since the founding of the WCC and since the Second Vatican Council. In this respect much is being done, but we advocate an effort to improve the



coordination of such formation through a more effective sharing of information and resources, and by providing greater opportunities for participation in each other's life. We especially recommend that the JWG keep before the churches the importance of offering young people opportunities to be exposed to traditions other than their own, especially in shared programmes of formation, mission and service. We also recommend the valuable study by the last JWG on ecumenical formation (cf. seventh report of the JWG, 1998, pp.57-59).

3. Among the areas of concern that are already having serious consequences for the churches and for ecumenical relations we point to the continuing, pressing, possibly church-dividing difficulties encountered in giving common witness in the field of personal and social moral issues. Society is becoming more confused and fragmented in its understanding of what it means to be truly human. Consequently, all churches are being called to respond to society's profound questioning in important matters of bio-ethics, human, civil and religious rights, issues of peace, social justice, healing of memories, human sexuality and reproduction. We believe that the JWG should, as a matter of urgency and in cooperation with Faith and Order and in consultation with other bodies, seek ways to develop the already-begun joint exploration of the philosophical and theological foundations of Christian anthropology. The 1991-98 JWG offered a valuable document in 1996: "The Ecumenical Dialogue on Moral Issues: Potential Sources of Common Witness or of Divisions". This 1998-2005 JWG has followed the topic closely (cf. *Seventh Report*, 1998, appendix B, p.31) and strongly recommends that it be carried forward into the next mandated period.

4. Other new challenges to Christians demand a response. Inter-religious dialogue has become an urgent necessity and Christians have to engage in this together. Religious pluralism and, in some places, the increasing absence of God in cultural life are challenging Christians to "give an account of the hope that is in [them]" (1 Pet. 3:15) and to live out together [their] common calling to mission. The spread of modern technology and the power of the media to form people's opinion and even their perception of reality calls for Christians to be responsibly critical towards the ensuing style of interpersonal, family and social relationships, and to be more effective in using the positive opportunities that these instruments

offer. The prevalence of injustice, different forms of violence and the fear induced by international terrorism are directly opposed to the respect for human dignity that is at the heart of the Christian message. These are among the issues which can fruitfully be examined by the next JWG, as it seeks ways to improve and intensify cooperation between the churches.

We recommend therefore that in preparing the next JWG the parent bodies stress those parts of the original mandate that have perhaps been less to the forefront and which, nevertheless, are especially indicative of what is now needed. The JWG should be alert to identifying and proposing fresh forms of collaboration between the WCC and the RCC. The members should be asked to commit more effort to interpreting the major streams of ecumenical thought at the general and local levels, without undertaking study processes which are or could be carried out by other bodies.

In response to the changing needs of the ecumenical task, the JWG might fruitfully reflect on how its work can be more closely related to the context and praxis in different local situations around the world. Just as flexibility and adaptability to the changing circumstances of the mission entrusted by Christ to his disciples (cf. Matt. 28:19) are essential qualities of the ecumenical cooperation which are also required of the JWG itself.

The task of the JWG is in fact to facilitate the advent of a time when the RCC and the WCC member churches can meet in genuine *koinonia* and can therefore give convincing witness to the world of the transforming message of the gospel of Jesus Christ. We entrust the work of the past seven years to the Triune God and pray that the Holy Spirit “will bring to completion the work he has begun in us” (cf. Phil. 1:6).









**WCC GENEVA**



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